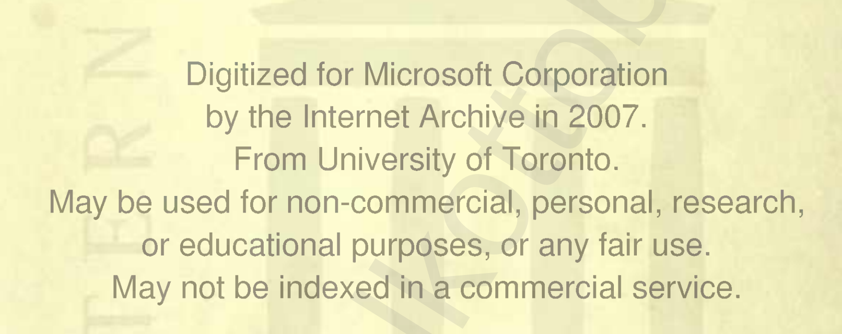


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ENGLISH EDITION

OF

R. P. LERCHUNDI

MOORISH-ARABIC GRAMMAR.

RUDIMENTS

OF THE

ARABIC-VULGAR OF MOROCCO.

WITH NUMEROUS EXERCISES,

AND

EXAMPLES OF ITS THEORY AND PRACTICE.

BY

THE VERY REVEREND FATHER.

JOSEPH LERCHUNDI.

Of the Order
of St. Francis, Chief of the Spanish Catholic
Missions in Morocco, etc. etc.

TRANSLATED AND ADAPTED TO ENGLISH
FROM THE
Second Spanish edition.
BY

JAMES MACIVER MACLEOD
HER BRITANNIC MAJESTY'S
VICE CONSUL AT FEZ.

TANGIER
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1900.


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DEDICATION
OF THE
ENGLISH EDITION

I had intended to dedicate this book to my Mother whose loving companionship made a pleasure of what would often have been a dreary task. Now, unfortunately I can only write this line in memory of her.



DEDICATION.

To the Most Excellent, Don Francisco Merry y Colom Minister Plenipotentiary of Spain in Morocco,

Your Excellency:

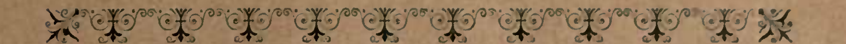
In bringing forth the RUDIMENTS of Arabic Vulgar as spoken in the Empire of Morocco, and in the sincere desire that the work may be of some use to the Spaniards settled, or who may settle, in this country, a debt of gratitude and patriotism moves me to dedicate it to your Excellency who, in the long period in which you have been the worthy head of our Legation, has contributed so much to the prestige and respect which Spain enjoys, and to the enlarging of our Missions.

I only feel in doing so that the little value and merit which I recognise in this book do not correspond to the name of your Excellency as I should wish.

Nevertheless, may your Excellency be pleased to accept it with your usual benevolence, and thus supply what it lacks in value and merit, and see in it only a proof of the esteem and consideration of a humble Franciscan monk who prays that God may preserve your life for many years.

Joseph Lerchundi.

Tetuan 19 March 1872.



PREFACE

TO THE FIRST EDITION.

European grammarians usually divide the Arabic Tongue into the Literary, and the Vulgar.—

Literary Arabic, called also "learned" "written" or "clas-sical" is employed in writing; the Vulgar is the language *spoken* in the different moslem countries, but it is not written at anyrate by educated persons as it is a corruption, more or less perceptible, from "Literary" Arabic from whose rules it constantly wonders.

Still it would be an error to deduce from what has just been said that "Literary" and "Vulgar" Arabic are two en-tirely distinct languages. For although it may not be spoken in the same manner in all countries the Arabic is *one* tongue and has the same fixed and invariable rules in all countries where it is spoken. The Arabs have abandoned more or less in conversation and familiar use the rules of its grammar ac-cording to the greater or lesser grade of civilisation and edu-cation of the natives of each country respectively; and for that reason the Arabic-Vulgar is the same as Arabic-Literary stripped of its principal grammatical difficulties and reduced to more simple forms.

If in all the countries in which Arabic is spoken the gram-matical rules were abandoned by the Arabs in equal number

in their common conversation, and *if* in all these countries the letters of the Alphabet were pronounced regularly and uniformly, *if* in Barbary. Egypt and Syria the same words were employed to express the same ideas or things the Arabic-Vulgar would be one and the same and would be subject to iden- -tical variations, and would be spoken in an uniform manner in all parts.

But this is not the case. A grammatical rule which in Syria, for example, is observed with exactness is not found in use in Barbary, and "vice versa"; some letters of the Alphabet have there a distinctly different pronunciation from what they have here. While in the former region they use a word incorrupt and truly Arabic to express a certain idea, this same idea is here expressed by some word taken from Spanish, Italian, etc.

Finally the same word used in both countries may be pronounced differently, with the vowels emphasized more or less to the rules of Orthography.

Thence arise the local differences, or rather the variety of dialects.

There are *four* principal Dialects of Arabic-Vulgar name- -ly those of Arabia, Egypt, Syria and Barbary, and without any doubt soever the last-named is the one which breaks away the most from grammatical rules, particularly that form of it spoken in the Empire of Morocco that is to say the Dialect treated of in this work.

Many learned persons, versed in "Literary" Aarabic may especially if they do not know the vulgar *orally* perhaps judge its publication useless if not indeed positively harmful. I have

known some of these persons who are hostile to every thing relating to Arabic-Vulgar, and so, although I hardly expect to convince them I feel I ought nevertheless to make the following observations, which appear to me unanswerable, in support of its utility.

1. A learned person European or native though he may speak "Literary" Arabic observing all the rules of the grammar will not make himself understood by the commonatly of Morocco, and will be comprehended solely by those persons known in this country as "talebs", or "fkis" ("savants"), and whose number is very limited. (a)

2. Learned natives speaking amongst themselves never use literary Arabic. They observe its rules only in writing.

3. In common conversation the natives whether "fkis" or others employ the same words, and pronounce them in the same manner, although they may not be strict Arabic, nor their pronunciation that of the letters which correspond to them. Their only difference of speech lies in style.

4. He who possesses the Arabic-vulgar will not only un-derstand everyone, but be able to make himself understood to all the natives without exception or distinction, whereas he who possesses literary Arabic alone, will be understood, as has been already observed, only by the learned.

Hence it will be understood that I do not write for those learned men whose *rôle* it is to explore the treasures contai-ned in Oriental books and Literaries.

(a) I have read in an history of Morocco that the famous Orientalist, Jacob Gollio who in the 17th. century came here accompanying a Dutch Ambassador had to avail himself of an interpreter through not understanding the spoken Arabic while nevertheless when he *wrote* he astonished the *Fakis* of this Empire by his profound learning, and knowledge of *literary* Arabic.

For such Literary Arabic alone can be of service.

My task, if perhaps less pretentious, may however, prove useful to all those who need to hold intercourse of any kind with this country.

In the year 1861, when, after our glorious campaign our troops still occupied Tetuan, it was my lot, in the course of my duty, to form part of our Missions in Morocco. In those moments of enthusiastic patriotism, when all hearts beat under the same impulse at the contemplation of our traditional ene--mies conquered and humiliated, when all eyes were fixed upon the future reserved for this Empire in which Spain is cal--led always to play an important part my first thought was directed towards investigating the means which might faci--litate the acquisition of the language of the country, and to laying myself out constantly to its study without other object than to be able to communicate with the natives in the various relations which then or in the future might be established between us.

Not without great difficulties, due to not having in the Mission any Monk conversant with the Arabic tongue, to the lack of books for the purpose, (I do not know of any treatise, Spanish or forcing, upon the Arabic Vulgar of Morocco), and finally to the difficulty of fiinding any moor who would lend himself to teaching constant application to compile some few sheets for my private use.

Convinced as I am of my short comings. I never entertai--ned the idea that these M. S. S. might be useful to the public. But at the request of certain of the clergy and Laity, and particulariy, in obedience to the order of the superior, I was

obliged to put the M. S. S. into order and give them the form of a grammar. In so doing I have tried in these RUDIMENTS to subject to rules, as exactly as I can, the Vulgar idioms spoken in this Empire.

The main object of this book being to facilitate the understanding and speaking of Moorish Arabic-Vulgar my work would be very imperfect if I confined myself to merely explaining the rules, and did not combine practice with theory. To be conversant with the Arabic Vulgar, which is a living language, it is indispensable to speak it and to hear it spoken, and these objects will be attained by means of the compositions and Exercises I add to illustrate all the rules contained in these RUDIMENTS.

These Exercises employ the phrases most used in common conversation, so, from the first lesson, pupils begin to be familiarized with the usual forms of the language which is being taught to them notwithstanding my efforts I do not contend that this work by itself is sufficient for acquiring a perfect knonw-ledge of Arabic Vulgar. Nevertheless I am convinced that it will facilitate its study very much, and the Missionary, the clerk, the craftsman, the merchant, and, in a word, all those who may come to this country may be enabled by its help to understand, and to be understood by the natives.

This is my only object in bringing it forth, and the only reward of this humble missionary will be its being of some service to the public in the meantime until other persons, more learned and with better knowledge bring to perfection that which I have attempted to commence.

Joined to the RUDIMENTS is an Appendix in which, in ad-

dition to inserting a Chronological Table containing the years of our Era from 1872 to 1972 in apposition to the corresponding years of the Moslem Era, I give an idea of measures weights and monies of this country, and finally I include a Vocabulary of the terms most usual in familiar conversation.

May all be for the greater honour and glory of God.

FR. JOSEPH LERCHUNDI.

Tetuan, March 1872.



PREFACE

TO THE SECOND EDITION.

Inflamed by the preachings of Mohamed, and eager to swell the dominions and multiply the adherents of the doctri-nes of the Koran the Arabs, spreading like an overflowing torrent, subdued by force of arms, Persia, Syria and Egypt. They then subjugated Oumidia and Mauritania thus exten-ding their conquests over all North Africa from the Red Sea to the Atlantic Ocean. Crossing the channel, aftewards known as the Strait of Gibraltar, they seized Spain and penetrated even into France thus disseminating, mostly by their religious code, their rich and harmonious language, a tongue governed by a grammar of strict precepts and rigid laws.

On the conquerors mixing with the conquered they soon saw their language amplified by many words taken from the Greek, Persian, Latin or other languages used by the subju-gated peoples, and, as the populace is ever hostile to every trammel and fetter which restrains its communication with its kind, grammatical rules began to be forgotten formations and declensions to,be little heeded, and strange inflections and pronunciations were admitted into the current tougue. Thus originated the rule and common idiom known to Euro-peans as Arabic vulgar to distinguish it from the *literal*, (*li-terary*, *classical*, or *learned*) Arabic which follows the gram-

-matical rules and which is used in books, and manuscupts of all kinds, but which now is never used in common conversation.

Many grammars and vocabularies of Argelians Arabic vulgar have been published in French. But very little has been written on that of Morocco. The only works we know are the following: *Grammatica linguæ mauro-arabicæ juxta vernáculi idiomatis usum by Francis Dombay, Viena 1800,* a very small book, and not very correct in the pronunciation set forth.

By an order of king Charles IV of Spain signed in De--cember 1798 the reverend fathers Patricio de la Torre, Ma--nuel Bacas Merino, and Juan de Arce y Moris proceeded to Morocco to study the Moghrebin dialect and to collect the materials necessary for a Dictionary, or, at the least, to pre--pare for publication and with arabic characters, that of fa--ther Pedro de Alcalá, printed at Granada in 1505 with the title of *Vocabulista castellano arábigo.*

The result of their labours was the publication of the fo--llowing works. *Vocabulista castellano-arábigo compuesto y declarado en lengua y letra castellana por el M. R. P. Fr. Pedro de Alcalá, del orden de San Jeronimo corregido aumentado y puesto en caracteres arábigos por el P. Fr. Patricio de la Torre, de la misma orden, bibliotecario y catedratico de la lengua arábigo-erudita en el Real Monasterio de S. Lorenzo del Escorial.*

This work was printed in the first years of the present century: but, through the copies of it not having been used it is known to very few, and the only copy we now know of it is that which is preserved in the Escurial, and which only rea--ches the length of "Ofrecimiento" for which reason we sup--pose that the printing of it was not finished.

The other work was the *Compendio grammatical para aprender la lengua arabiga asi sabia como vulgar, por D. Manuel Bacas Merino.* This work is highly meritorious, and was published in Madrid in 1807, but copies of it are very rare.

So, to supply the need there was for a book dealing expressly with the Arabic vulgar of Morocco the very reverend father **Joseph Lerchundi,** the present Prefect of the Spanish Catholic Missions here published at Madrid in 1872 his excellent grammar under the modest title of *Rudimentos del árabe vulgar que se habla en el imperio de Marruecos,* to which besides explaining the rules of the common Moorish tongue he added numerous exercises and compositions, to the end that by combining practice with theory, the speaking and undestanding of Moorish Arabic vulgar would be facilitated.

The first edition being exhausted, its author has resolved to publish this second edition with various improvements and additions. One of the most important is that relating to the translation of the Arabic words in latin characters. Some people censured the system of transliteration adopted in the first edition, and so, though it is difficult if not indeed impossible to transliterate with exactness Arabic words, in the second edition the author has tried to approximate the translation as nearly as possible to the vulgar pronunciation of the words, and suppressing at the same time the double letters which were apt to confuse beginners a good deal.

For this reason the *h* of the letters ح and خ have been dropped. Leaving the consonanst thus, and proceeding to deal with the vowels he has had to consider two opinions held by those acquinted with the Moorish Arabic vulgar. Some say

that the transcription ought to be rigorously exact, and that all the vowels suppressed in common conversation ought to be dropped. Others, on the contrary maintain that the translite-ration need not to be so rigorously exact but should be varied so as to adapt itself to the Spanish pronunciation and the rules of the Arabic grammar. In the first edition the second method was adopted, but in this edition both methods are followed so that each reader may choose the one he thinks better.

The accentuation of the pronunciation has also been im-proved, the accent being placed only over those vowels em-phasized in pronouncing the words.

Finally, to the appendices of the first edition has been added another treating of the irregularities of the Moorish dialect, the division of the syllables, and the accent.

We do not need to extol the merit, or urge the usefulness of this book for persons much more competent than us have done so, Father Lerchundi having gained for his work the compliments and enthusiastic praises of the best arabists, particularly of the Royal Spanish Academy, which in a lucid despatch to the Director General of Public Instruction, says: » Father Lerchundi has given to his work an eminently prac- » -tical character, but wittout deviating in the least from the » methodical and scientific exposition of his subject.

« Putting aside the tedions repetitions of the usual methods » of Ahn and Ollendorff he inclines towards the older and sim- » -pler system of Robertson, which is better adapted for per- » -sons somewhat accustomed to literary studies. The languago » is clear, the printing excellent, the errata rare, so that ori- » ginality, relevant merit, and manifest usefulness, all quali-

» -ties entitling it to the best approbation of the Goverment, » cannot be denied to the RUDIMENTS of Father Lerchundi. »

We conclude by expressing our hopes that the respected author of this work may soon publish two other works he has in preparation, and that his strength may long be spared to him for the general good and public usefulness.

FR. FRANCISCO M.ª CERVERA M. O.

Tangier 4 October 1889.



PREFACE

TO THE ENGLISH EDITION.

The aim of the English Edition of Father Lerchundi's Grammar of Moorish Arabic-Vulgar is to afford to persons who are acquaninted with English but not with Spanish, and who are desirous of learning to speak and understand the lan--guage used by Moors of all classes, an easy and efficient means of doing so.

Hitherto the only book for that purpose available to the English speaking student has been Mr. J. E. Budgett Meakin's "Introduction to the Arabic of Morocco, 1891." a useful conversation hand-book, but which unfortunately uses only Roman letters. Its author, moreover, expressly recommends such of his readers as understand Spanish to use Father Lerchundi's work, which he adds truly is the only thorough grammar "of Moorish Arabic".

The translator has adhered as closely as possible to the text of the original work, deviating from it only when the rule or illustration given is obviously not applicable to English. In such instances the original matter has been omitted, altered or supplemented as the case appeared to require.

With regard to the transliterations now used the translator has followed no hard and fast rule, but has tried rather to give to each word the English phonetic spelling most close

to its pronunciation by natives. Even the best systems of trans-literation are but lame, and inadequate makeshifts, and take more trouble to learn and to apply in daily use than do the original arabic characters and their pronunciation. The trans-lator would, therefore, have preferred to omit the translite-rations almost entirely, but concluded to insert them as they may, perhaps, occasionally be helpful to the student in the masters absence.

Excepting certain repetitions in the second edition pre-face, the prefaces to both the first and second editions are now given in full for the sake of their interesting accounts of the origin of Moorish Arabic-Vulgar, and the efforts made to fa-cilitate its study by Europeans.

Since, unknown to him, the work of translation was com-menced, the distinguished and learned author of the original work has passed away. He died at Tangier last year, all ranks nationalities, and creeds of the communnity there testifying, by unprecedented marks of respect at his funeral, to the high regard in which they held him.

The translator has to thank the present head of the Spa-nish Catholic Missions in Morocco, the Reverend Father Cer-vera for accepting as a gift an undertaking to publish this Edition. Ikanks are also due to Doctor Joaquin Cortés y Bayona of Spanish Legation for his kindly arranging about its publication, and to Mr. William Kirby Green for much assistance in the transcription of the M. S. S.

J. M. Macleod.

Fez 17 July 1898.

PLAN OF STUDY.

1st. Study well all the letters of the Alphabet and their pronunciation, if possible with a *native* master, because there are very few Europeans who can pronounce them perfectly, especially the Gutturals.

2nd. Tell the master, if a Moor, to pronounce the letters and all the words in these RUDIMENTS according to their pronunciation in common conversation. Otherwise it is likely that he may pronounce them with consonants or vowels which correspond to them according to the rules of classical or Literary Arabic.

3rd. Learn by heart all the Arabic words contained in each chapter or lesson, those which are found in the exercises and those which precede the compositions.

4th. After each lesson or chapter the master ought to read slowly the corresponding exercise, and the pupil should follow him respecting the words as he pronounces them until he can read them all by himself. The reading being finished the master should cover the column to the left, and the pupil should then translate literally the Arabic text to Englis. Thereafter the right column should be covered and the English text translated to Arabic.

5th. The pupil ought to write the compositions in presen-

-ce of the master until he learns thoroughly the forms of the letters and can write them by himself.

6th. When the pupil can form the letters without the master's help he should write the compositions at home, but in doing so he should not have the key in sight and use it only for occasional consultation.

7th. After the composition is written the master should take the book and ask, or read in Arabic, or in English, the phrases contained in the exercises and compositions, and the pupiel ought to answer translating them to English, or Arabic, as the case may be.

8th. The exercises being finished the master should put questions on the grammatical rules contained in each chapter or lesson.

9th. The order followed in these RUDIMENTS should not be inverted or altered; and the compositions as well as the Exercices should be revised as often as necessary till the pupil can repeat them with rapidity and fluency.

10th. In conclusion, the pupil ought to converse frequently with the natives, and pay much attention when he hears them speaking in Arabic.

Explanation of Abbreviations.

A. . . . Active.
Ac. . . . Accusative.
Adj. . . Adjective.
Ar. . . . Arabic.
C. . . . Composition.
Cond. . . Conditional.
Col. . . . Collective.
Com. . . Common.
Comp. . . Comparative.
Cond. . . Conditional.
Conj. . . Conjunction.
Dim. . . Diminutive.
Ex. . . . Exercise.
E.g.. . . For example.
Eng. . . English.
Fut. . . . Future.
F. or fem. Feminine.
Form. . . Formation
Gen. . . . Genitive.
Ind. . . . Indicative.
Lit. . . . Literal or lite-rally.
M. or Masc. Masculine.

Nr. . . . Neuter.
N. . . . . Noun.
P. or pers. . Person.
Part. . . . Particle.
Pl. plu. . . Plural.
L. U. . . . Little used (a term rarely used vulgarly.)
Pres. . . . Present Tense.
Pte. . . . . Preterite Tense.
Pron. fd. . . Pronunciation formed.
Prop. . . . Proper.
Pro. . . . Pronoun.
r. ac. n. . . Requires a noun in accusative.
r. ac. p. . . Requires a pronoun (or person) in accusative.
r. ل p. . . Requires par-

r. ل p. . . .	-ticle ل and a per-son.
r. ل p. and ac. n.	Requires ل with a person, an acc. noun pre-ceded by some Part.
S.	Substantive.
Sig.	Signifies.
Sing. or (S.)	Singular.
Subj. . . .	Subjunctive.
Subst. . . .	Used as a Subs-tantive.
tr. lit. . . .	Literal transla-tion.
T.	Thing.
Tn.	Town.
U.	Usual.
V.	Verb.
Vulg. . . .	Vulgar, or Vul-garly.

FIRST PART.

PRELIMINARY IDEAS.

CHAPTER I.

THE ARABIC ALPHABET.

1. The arabic alphabet consists of 28 letters all consonants, in which number is not included the *lamalif*, لا, it being a compound of ل and ا. In the following table the name, form, and value of all the letters will be found.

MOORISH-ARABIC ALPHABET.

NAME	FORM	VALUE	NAME	FORM	VALUE
Alif	ا	*a, e, i, o, u,*	*Dthal*	ذ ـذ	*Dthal*
Ba	ب	*b*	*Ra*	رر	*R*
Tsa	ت	*ts or t*	*Zain*	زز	*Z*
Tza	ث	*tz or*	*Ta*	ط	*Taw*
Jeem	ج جـ	*j*	*Tdha*	ظ	*Dthaw*
Hha	ح حـ	*hh*	*Kaf*	ك	*k*
Cha or *kha*	خ خـ	*Kh* (a)	*Lam*	ل	*l*
Dal	د ـد	*D*	*Meem*	م مـ	*m*

(a) pronounced like *ch* in the Scotch word *loch*.

NAME	FORM	VALUE	NAME	FORM	VALUE
Noon	ن ﻧ	*n*	*Sîn*	س ﺳ	*s (close)*
Sáwd	ص ﺻ	*s open*	*Sheen*	ش ﺷ	*sh*
Dawd	ض ﺿ	*daw*	*Hh*	ه ﻬ ﻫ	*h* (a)
Ain	ع ﻋ	*a long open*	*Wow*	و	*w, o, u*
Ghain	غ ﻏ	*gh*	*Ya*	ي ﻳ	*y, ee, î*
Fah	ﻓ	*f*	*Hamza*	ء	(b)
Kawf	ﻗ	*k* (a)			(c)

2. The Arabs read and write from right to left.

3. All the letters forming an arabic expression must be joined to each other, except the letters ا, د, ذ, ر, ز, and و, which may only be joined to those preceding them. For this purpose the letters undergo a slight variation in form, but this variation presents no difficulty as the essential characteristic of each letter is not altered.

CHAPTER II.

THE PRONUNCIATION OF THE LETTERS.

4. The arabic tongue has guttural sounds and strong aspirates entirely unknown among us. For this cause, to acquire the perfect pronunciation of some letters it is indispens-

(a) This sound cannot be given exactly in Roman characters.

(b) It is sometimes held that the *hamza* is really the first letter of the arabic alphabet and ought to be put in the place of ا *alif* See Nos. 5. 37. and following sections treating of the *hamza*.

(c) In Arabic there are no capital letters.

-able to hear them from the voice of a native master. This being premised, let us treat of the alphabet in general, and of the most usual pronunciation which the letters have in the vulgar idiom of Morocco.

5. The ا is pronounced, first, like our *a* in father thus باب *bab* a door, or gate; second as *e* thus أنت *entza,* thou; third as *ee* (î) thus إبرة *eebra,* (or îbra) needle; fourth as *o* or *û* thus أذن *oodn,* ear.

The cause of this variation in the pronunciation is almost always the hamza (ء) which, according to some scholars, is re-ally a letter of the alphabet. In this case the ا is a mute let-ter, put into motion by the hamza which gives it the sound of *a, e, i, o, u,* according to the vowel, which accompanies it. (See N°. 38.)

In some cases ihe *alif* is not pronounced, as, for instance in the plurals of verbs. e. g, عملتوا *ameltsû* you made; عملوا *amelû* they made.

6. The ب corresponds to our *b,* thus باب *bab* door, or gate.

The ت is pronounced generally like the *ts* in jetsam; thus انت *entza,* thou; but sometimes it is pronounced like *t* simply, thus انت *enta,* thou.

The ث is almost always pronounced like ت thus ثلاثة *tsalet-sa,* three, or ثلج *tsilj* snow.

7. The pronunciation of the ج is very like that of our *j,* thus جا *ja* come, or has come, but the sound is soft and has not the *d* sound heard in our *j* usually.

Note. on ج This letter is pronounced sometimes like our *g* in *goods* thus جاز *gaz* passed: جوزة *gûza* nut: جلس *geliss* sat, instead of jaz, jooza, or jeliss. But this *g* sound is generally written ڭ (See N°. 11).

The ح is a guttural aspirate and needs to be taught by the voice of the master, thus حب *hhabb* loved.

8. The خ has the sound of ch in the scotch word *loch* thus خياط *chayat* tailor. It is transliterated *kh* generally.

The د and ذ are pronounced like our *d* thus دار *dar* house ذهب *daheb* gold.

9. The ر corrresponds to our *r;* and the ز to our *z* thus زرزور *zárzór.*—Rice bird, Starling.

10. The ط and ظ are pronounced like our *t* and *d* strongly articulated thus طاقة *taka* window: عظم *ádam* bone.

11. The ك has the sound of our *k* thus كاس *kás* a glass: when sounded like *g* hard it is written with three dots thus ڭ.

NOTE. The arabic alphabet proper lacks our sound *ch* as in Churn: nevertheless in the arabic vulgar of Morocco that sound may be heard and is expressed by the ش or the ج three dots being placed below these letters, thus ليشينة *licheena* orange چك *chek* pricked, pinched.

12. The ل, the م, the ن correspond to our *l, m,* and *n:* thus ليل *leel* night: ما *ma* water نار *nar* fire (or hell).

13. The ص has the sound of a light liquid *s* or *z* thus صاد *saad* hunted.

14. The pronunciation of the ض is little different to the ظ (10) thus ضو *dow* light.

15. The ع and غ require to be taught by voice thus عربي *arbi* arab, غربي *gharbi* western, or a westerly wind (noun).

16. The ف is pronounced like our *f* thus فولة *fûla* bean.

17. The ق has a stronger sound than ك; thus قنطرة *kán-tra* bridge: قال *kál* said. In some parts of Morocco it is pro-nounced hard thus قال *gál* he said. قالوا *gamh* they said.

18. The س is pronounced like our *s* thus سمن *smen* salt butter. It is often confused with the ص.

19. The ش has the sound of *sh* thus شاف *sháf* (he) *saw* (verb).

20. The ه corresponds to our *h as in* following words: hell, hot, هرب *harab* fled (verb). This letter, when it is at the the end of a word often has two dots above it, and in this case preceding vowel has the sound of *a,* the ه remaining mute; thus قرفة *karfa* cinnamon; فولة *fula* bean, Sometimes the ة is converted into ت, thus طاقة *taka* window: طاقتك *takatsek* thy window. (See N° 131).

21. The و is almost always pronounced like our *w;* or as *oo* (û) or as ó long: thus واد *wad* river دودة *dûda* worm; سلوقي *selóki* greyhound.

22. The most common pronunciatian of the ي is ee (î) thus بير *bîr* well. It is also pronounced like *e* long (our *e* in fetter) thus طريق *trek* road; the final ي is sometimes mute and it then has the sound of the preceding vowel which is *a,* and in this case it is not dotted; thus اعطى *áata* gave: (verb). على *álá* upon (preposition). In Morocco as a rule the dots upon the let--ters ن, ي and ق are suppressed when they are finals.

23. In the following table the order in which orientals write the alphabet is given, and should be noted in case of the pupil using arabic dictionaries.

Order of Oriental-Arabic Alphabet.

1. ا	8. د	15. ض	22. ك
2. ب	9. ذ	16. ط	23. ل
3. ت	10. ر	17. ظ	24. م
4. ث	11. ز	18. ع	25. ن
5. ج	12. س	19. غ	26. ه
6. ح	13. ش	20. ف	27. و

7. خ 14. ص 21. ق 28. ي

24. From what has been shewn in this chapter it will be seen that all the arabic letters have their equivalents or ana- -logies in our alphabet except the following, ت, ث, ش which could be represented with two letters thus ت *ts,* كنت *koonts,* ش *sh* شرب *shereb* to drenk, and ح, خ, ع, غ, and ذ.

Note. Many believe that to portray the pronunciation of arabic with Euro- -pean characters is of little utility; and, truly, the exact prounnciation of any tongue, particularly the arabic, cannot be learned in books alone.

Nevertheless, Phonetic Transliteration being an innovation introduced by mo- -dern linguists as of great value in learning living languages I have no hesitation in adopting it, endeavouring at the same time to put it down with the greatest possible simplicity so as to facilitate to beginners the reading of the arabic words contained in these *Rudiments.* Without this help they would be embarrassed in many cases, since the arabic words are generally given without the correspond- -ing vowels, for which reason the Moors almost always break, on this point, the rules of literary arabic.

READING AND TRANSLATION EXERCISE I (a).

1. Peace be upon ye.	السلام عليكم (b) 1.
2. And upon ye, Peace.	وعليكم السلام 2.
3. How art thou? (c)	كيف انت (c) 3.
4. Well. Praise (be) to God (d). (Is) nothing wrong with thee? (meaning, are you well).	على خير الحمد لله لا باس عليك 4.

(a) Keep in view the instructions given in the *Plan of Study.*

(b) The verb. *to be* is not usually expressed in the present tense in arabic.

(c) Literal translation *Upon Good The praise to God.*

(d) This greeting may be used at any time of the day.

5. No evil (i. e. quite well). Hast thou brought the needle?	5. لا باس (a) جبتِ الابرة
6. I have brought the needle.	6. جبتْ الابرة
7. Hast thou brought the gold?	7. جبتِ الذهب
8. I have brought the gold.	8. جبتْ الذهب
9. Hast thou brought the glass?	9. جبتِ الكاس
10. I have brought the glass.	10. جبتْ الكاس
11. Hast thou brought the water?	11. جبتِ الما
12. I have brought the water.	12. جبتْ الما
13. Hast thou brought the cin-namon?	13. جبتِ القرفة
14. I have brought the cinna-mon.	14. جبتْ القرفة

Pronunciation of words in preceding exercise.

1. *Es-salaamu alikum.*
2. *U-alikum es-salaam.*
3. *Keef entsa.*
4. *Ala khair, al hamdu lîllah, la bas alîk.*
5. *La bas. Jeebtsî al îbra?*
6. *Jeebts al îbra.*
7. *Jeebtsî ad-dahab?*
8. *Jeebts ad-dahab.*
9. *Jeebtsî al-kas?*
10. *Jeebts al-kas.*
11. *Jeebtsî al-ma?*
12. *Jeebts al-ma.*
13. *Jeebtsi al-karfa?*
14. *Jeebts al-karfa.*

(a) See Note d page 6.

Expressions contained in the following composition exercise.

I have	*andî*	عندي
Thou hast	*aindek*	عندك
The fire	*en-nar*	النار
The (salt) butter	*es-smin*	السمن

COMPOSITION 1.

Phrases to be written in arabic.

Hast thou the fire?—I have the fire—Hast thou the butter? I have the butter.—Hast thou the cinnamon? I have the cinnamon.—Hast thou the needle?—I have the needle.—Hast thou the gold?—I have the gold.—Hast thou the glass? I have the glass.—Hast thou the water?—I have the water.

CHAPTER III.

THE DIVISION OF THE LETTERS.

25. The arabic letters are divided into the *radical* and *auxiliary*, the *solar* and *lunar*, the *sound* and *unsound*.

The *radicals* are those which contain the root of the word.

The *auxiliary* are those which form the derivatives, the inflexions, and the terminations of the words. The *auxiliaries* are as follows: ا ب ت ك ل م ن س ه و ي. All the rest are *radicals*.

The *auxiliaries* may be *radicals*, but the *radicals* are never *auxiliaries*.

26. The *solars* are: ت ث د ذ ر ز س ش ص ض ط

ط ل ن. All the rest are *lunar*. When the words which com-mence with a *solar* letter are preceded by the article ال *al*, the ل of the article is not pronounced, and in this case the *solar* letter is repeated thus الدار *ad-dar* the house, is pronounced *ad-dar* and not *al-dar*, الشمس *as shemss*, the sun, and not *al-shemss*. But when the article precedes a noun which com-mences with a *lunar* letter the ل is pronounced, thus العود *al-aûd* the horse, or الحمار *al-hhamar* the donkey.

27. All the letters of the alphabet are *sound* except three ي و ا which are called *weak*, either because they are liable to various changes, or because in certain cases they disappear. These three are also called *prolonging* letters, because fre-quently they are used to prolong the sound of the vowel which precedes them, as will be shewn hereafter (29).

READING AND TRANSLATION EXERCISE II.

1. Hast thou seen the door?	شفت الباب 1.
2. I have seen the door.	شفت الباب 2.
3. Hast thou seen the ear?	شفت الاذن 3.
4. I have seen the ear.	شفت الاذن 4.
5. Hast thou seen the snow?	شفت التلج 5.
6. I have seen the snow.	شفت التلج 6.
7. Hast thou seen the house?	شفت الدار 7.
8. I have seen the house.	شفت الدار 8.
9. Hast thou seen the starling?	شفت الزرزور 9.
10. I have seen the starling?	شفت الزرزور 10.

11. Hast thou seen the window?	11. شفتِ الطاقة
12. I have seen the window.	12. شفت الطاقة
13. Hast thou seen the light?	13. شفتِ الضو
14. I have seen the light.	14. شفت الضو

Pronunciation of the foregoing words.

1. *Shoofsti al bab?*
2. *Shoofts al bab.*
3. *Shoofstî al ûdn?*
4. *Shoofts al ûdn.*
5. *Shoofsti at-telj?*
6. *Shoofts at-telj.*
7. *Shoofstî ad-dar?*
8. *Shoofts ad-dar.*
9. *Shooftsî az zarzor?*
10. *Shoofts az zarzor.*
11. *Shooftsî at-táka?*
12. *Shoofts at-taka.*
13. *Shooftsî ad-dow?*
14. *Shoofts ad-dow*

Expressions contained in the following composition exercise.

The bridge	*al-kantra*	القنطرة
The worm	*ad-doodô*	الدودة
The greyhound	*as-selooki*	السلوقي
The road	*at-térék*	الطريق

COMPOSITION 2.

Phrases to be written in arabic.

Hast thou seen the bridge?—I have seen the bridge.—Hast thou seen the worm?—I have seen the worm.—Hast thou seen the greyhound?—I have seen the greyhound.—Hast thou seen the road?—I have seen the road.—Hast thou seen the sun?—I have seen the sun.—Hast thou seen the horse?—I have seen the horse.—Hast thou seen the donkey?—I have seen the donkey.

CHAPTER IV.

VOWELS AND CONSONANTS.

28. The Arabs have three *short vowels*, represented by certain small signs which are placed above or under the consonants. Below are shown the *name, form,* and *application* of each.

	NAME	FORM	VALUE	APPLICATION
1.	*Fatzha* or *Nisbah.*	ـَـ	*a, é*	is placed *above* the letter thus بَ *ba* or *bay:* خَ chá or chay kha or khay.
2.	*Kesra* or *Hefda*	ـِـ	*e é, î*	is placed *under* the letter thus بِ *bee:* دِ *dee.*
3.	*Damma* or *Refâa*	ـُـ	*o, u*	is placed *above* the letter thus بُ *bo,* or *bû,* دُ *do,* or *dû.*

29. When the ا is found preceded by a *nisbah,* the ي by *hefda,* and the و by *refâa* they are called prolonging letters (See N° 27), in these cases the first has the sound of our *a* in father, the second that of *ee* or *î,* the third that of *oo* or *o û,* and the three vowels are long thus بَاب *bab* door بِير *bîr* (a well), فُولَة *fula* bean. This pronunciation is constant and the exceptions are very rare.

In other cases the vowels are generally short, and often have a vague peculiar sound which cannot be represented by

our vowels. The vowels are generally *not written*, but are so-metimes superadded for reading.

30. In common conversation the vowels which the final consonants have in literary arabic are suppressed, saving certain rare exceptions. Thus one says أَكْبَر *acbar*, خَلَق *khalak*, بَاتْ *báts*, instead of أَكْبَرُ *acbaroo* خَلَقَ *khalakaha*, بَاتَتْ *batza*, as in literary arabic (a).

31. When the three signs indicated are duplicated they are called *tsanûin* تنوين, and are pronounced *an*, *în*, or *een oon* as بً *ban*, بٍ *bin*, بٌ *boon*.

These signs are very rarely found in common writing, and are always suppressed in common conversation.

EXERCISE III.

1. Good morning to thee.	صباح الخير عليك 1.
2. Good morning Sir (literal-ly, oh my master).	صباح الخير يا سيدي 2.
3. How art thou this morning?	كيف اصبحت 3.
4. Well How art thou? (lit. with good) (lit. what thou).	بخير اش انت 4.
5. Quite well, Praise to God.	لا بأس الحمد لله 5.
6. Hast thou seen the well?	شفت البير 6.

(a) Often the vowels which, according to the rules of literary arabic, ought to be placed in the beginning and middle of a word are suppressed also. Thus مْحرم *mhharam* forbidden, هكذا *hakda* thus رقدت *rakdts* (she) lay down, are used instead of مُحَرَّم *mooharam*, هَكَذَا *hakada* رَقَدَت *rakadats*, as in literary arabic.

7. I have seen the well.	7. شفت البير
8. Hast thou seen the key? (a)	8. شفت المفتاح (or ساروت)
9. I have seen the key.	9. شفت المفتاح
10. Hast thou seen the Jewish quarter?	10. شفت الملاّح
11. I have seen the Jewish quarter.	11. شفت الملاّح
12. Where art thou going?	12. لاين ماشي (or غادي)
13. I am going to my house; good-bye.	13. انا ماشي (b) لداري ابقى على خير
14. Go in peace. (Farewell)	14. امش بالسلامة

Pronunciation of the foregoing exercise.

1. *Sebakh al khaîr alîk*
2. *Sebakh al khaîr ya sîdî.*
3. *Keef sebakhtsî?*
4. *Bi khaîr, ash antza?*
6. *Shooftsi el bîr.*
8. *Al meftsahh, saruts.*
10. *Al mellahh.*
12. *Laîn mashee* (or *laîn ghadî.)*
13. *Ana mashee* (or *ana ghadî)* *en dari; abka ala khaîr.*
14. *Emshî bî-selâma.*

Expressions used in the following composition.

I have not.	*ma andî shî*	ما عندي شي
I have not brought.	*ma jeebts shi*	ما جبت شي

(a) *Meftsahh* which is the genuine arabic word is used in the north of Mo--rocco, and *saruts* in various parts of the west coast whenever any local difference occurs it is placed in parenthesis.

(b) Instead of lîdarî or ila darî, see note on n.° 77.

The likeness (or image)	*es-sura*	الصورة
The fleece	*es-soofa*	الصوفة
The wool	*es-soof*	الصوف
The inn, depot	*al fundak*	الفندق
Where?	*fain*	فاين
Passed the night	*batz*	بات
In, at,	*fî*	في
Tangier	*tanjá*	طنجة
God created	*allah khallak*	الله خلق
The heaven and	*es-semá ù*	السماء و
The earth	*al árd*	الارض

COMPOSITION 3.

To be written in Arabic.

Hast thou the horse?—I have not the horse.—Hast thou the glass?—I have not the glass.—Hast thou brought the likeness?—I have not brought the likeness.—Hast thou brought the wool?—I have not brought the wool.—Hast thou seen the Fundak?—I have not seen the Fundak.—Where did he passed the night?—He passed the night in the fundak.—He passed the night in Tangier?—God created the heaven and the earth.

CHAPTER V.

THE ORTHOGRAPHIC SIGNS.

32 There are four orthographic signs, and these are placed *over* the letters; their names and forms are as below:—

	NAME	FORM		NAME	FORM
1.	*Socun* or *Gézma.*	ْ or °	3.	*Medda.*	~
2.	*Tshesdîd* or *Shidda*	ّ v ʌ <	4.	*Wasla.*	~

33 The *gézma* indicates that the letter over which it is placed ought to be pronounced without a vowel thus كَلْب *kelb* dog: قَلْب *kalb* heart. In both these examples the ل and ب have to be pronounced without vowels.

34. The *shidda* placed over a consonant indicates that such consonant's sound is *doubled* thus عَلَّم *allem,* he taught, instead of عَلْلَم.

The Moors sometimes place the *shidda* below the letter when it takes the *hefda.*

The *shidda* is not placed over ا.

35. The *medda,* placed over an ا, indicates the suppression of another ا, and serves to prolong its sound, thus سَمَآء *semá,* instead of *semáá* the sky in place of سماا.

36. The *wasla* is placed over the initial letter ا of words, and indicates that the letter which follows it ought to form a syllable with the last consonant of the preceding word, the ا being suppressed in the pronunciation thus أَبُو ٱلْقَاسِم *ábùlkásem,* in place of *abu-el-kassem.*

This sign is rarely applied in the vulgar tongue, because generally the final consonants remain (30) without a vowel. Thus we say بَابْ ٱلْمَدِينَة *bab ál medîna* the gate of the town instead of بَابُ ٱلْمَدِينَةِ *babulmedinatsi.*

EXERCISE IV.

1. Who has come?	اشكون جاء 1.
2. Abulkasem has come.	جاء ابو القاسم 2.
3. What did he teach?	اش علّم 3.
4. He taught the lesson.	علّم القراية 4.
5. What hast thou seen?	اش شفت 5.
6. I have seen the heart.	شفت القلب 6.
7. Hast thou seen the dog?	شفت الكلب 7.
8. I have not seen the dog.	ما شفت شي الكلب 8.
9. Hast thou seen the sky?	شفت السماء 9.
10. I have seen the sky.	شفت السماء 10.
11. Hast thou seen the gate of the city?	شفت باب المدينة 11.
12. I have not seen the gate of the town.	دا شفت شي باب المدينة 12.
13. Hast thou seen the apples?	شفت التفاح 13.
14. I have not seen the apples.	ما شفت شي التفاح 14.
15. The prince came.	جاء الامير 15.
16. Where hast thou been?	فاين كنت 16.
17. I have been in the house (or at home).	كنت في الدار 17.

Pronunciation of the foregoing.

1. *Eshkoon jáá.*	4. *Al kardia.*
3. *Ash.*	7. (or *al jeroo*).

13. *Etz-tzeffah.*	16. *Kûntzi.*
15. *Jaa al-âmeer.*	17. *Kûnts fed-dar.*

Vocabulary.

Abulfeda (proper name)	*aboolfeda*	ابو الفدا
Market Tain, fair	*sôk*	سوق
I have not been	*ma kûntshî*	ما كنت شي
Doorkeeper, porter	*booab*	بواب
Has not come	*ma jáá shî*	ما جا شي
But	*lakin*	لكن
Notwithstanding, nevertheless	*walakinn*	ولاكن
Crier	*beráhh*	براح
Present, tribute	*hedeea'*	هدية

COMPOSITION 4.

Where hast thou been?—I have been in the town.—What hast thou seen?—I have seen the fundak.—Hast thou seen Abûlfeda.—Hast thou been in the market?—I have not been in the market.—Has the door keeper come?—The doorkeeper has not come, but the crier has come.—Hast thou brought the present?—I have not brought the present.—Hast thou been in the mountain?—I have not been in the mountain.

CHAPTER VI.

THE HAMZA.

37. The *hamza* is generally reckoned amongst the ortho-graphic signs, but the Moors place it at the end of the alphabet.

38. The *hamza* (ء) generaly, is accompanied by one of the weak letters ا or و ي

At the beginning of a word it is placed over the ا if it takes the *nisbah* or *refâa,* and underneath if it takes the *khefda* thus أَمَرَ *ámár* he ordered; أُذُن *ûden* ear; إِبْلِيس *devil* (see No. 5)

39. In the middle or at the end of a word it may be accom--panied by one of the three weak letters, in which case it is placed *over* them, thus سَأَل *sal* he enquired: (a) سَائِل *saeel* the questioner, or enquirer: مُؤْمِن *mûmin* believer, faithful قَرَأَ *kara* (he) read بَدَأَ *bedá* began.

40. The *hamza* is also found *alone* that is to say unaccom--panied by any of the weak letters either in the middle of a word, or at the end thus: سَءَل *sál;* سَءِل instead of سَأَل or سَائِل ماء *ma* water; سوء *sû* calamity. Evil. دواء *dûa* remedy, medecine. شيء *shî* thing (b).

41. It should be noted that in the vulgar language of Mo--rocco; the peculiar guttural sound which the *hamza* has as a consonant, is almost always omitted, and only the vowels which accompany it are pronounced as may be seen in the examples cited in Nos. 5, 38, 39, and 40.

The pronunciation of the *very vowel* which *accompanies* it is also often omitted thus: أَلْوَان *lûán* colours, أَفْيَال *fîal* ele--phants, أَكَل *kal* ate instead of *aluan, afîal, akal* (c).

(a) In this case the ي is *not* dotted

(b) In the four last examples the *hamza* does not take a vowel in the vulgar tongue, wherefore in these and other similar cases even the *hamza* itself is sup--pressed in the *common* writing. Thus one writes, ما, شي, جا, etc.

(c) In certain *hamzated* verbs (see No. 164) of the first class one may hear the peculiar sound of the *hamza* ocasionally.

EXERCISE V.

1. Who has come?	اشكون جاء	1.
2. The believer came.	جاء المومن	2.
3. What did he read?	اش قرا	3.
4. He read the book.	قرا الكتاب	4.
5. What did he eat (what ate he)?	اش اكل	5.
6. He ate the bread.	اكل الخبز	6.
7. What has he brought (or what did he bring)?	اش جاب	7.
8. He brought the bread	جاب الخبز	8.
9. Has he brought (or did he bring) the meat?	جاب اللحم	9.
10. He brought the meat.	جاب اللحم	10.
11. Hast thou seen the ear?	شفت الاذن	11.
12. I have not seen the ear.	ما شفت شي الاذن	12.
13. Hast thou seen the devil?	شفت الابليس or شيطان	13.
14. I have not seen the devil.	ما شفت شي الابليس or الشيطان	14.
15. Did he bring the gold?	جاب الذهب	15.
16. He brought the gold.	جاب الذهب	16.

Pronunciation of the foregoing.

4. ... *Al-keetsab.*
6 ... *Al-khobz.*
7. ... *jááb.*
9. ...*Al-lehham.*

Note. It will be observed that the arabs use one tense to express both our perfect and imperfect past tenses; and this, too, in the interrogative as well as the affirmative.

Vocabulary.

1.	My brother	*khaî*	اخاي
2.	My brother	*khoîya*	اخوي
3.	Thy brother	*khak*	اخاك
4.	Thy brother	*khok*	اخوك
5.	Hamed (proper name)	*hamed*	احمد
6.	Razors (or ceasp knives)	*al-mûas*	الامواس
7.	The mountains	*al jebaal*	الاجبال
8.	Has not brought or did not bring)	*majaabshî*	ما جاب شي
9.	Saw. (or has seen 1st.	*sháf*	شاف
	2nd.	*ráâ*	راى

COMPOSITION 5.

Has your brother come?—My brother has come (see N.° 7). —Who has come?—Hamed has come.—What did he bring? —He brought the razors.—Hast thou seen the mountains?— I have not seen the mountains.—Hast thou seen the elephant? I have seen the elephant.—Did he bring the glass?—He did not bring the glass.—Has he brought the water?—He has not brought the water.—Who has seen the town?—My brother has seen the town.

On the divisions of the syllables.

42. 1st. Three lettered nouns form frequently one sylla-ble, and in this case the first radical letter takes the sound of the vowels thus:—

كلب *kelb* dog. قلب *kalb* heart.

دار *dar* house.

43. 2nd. The regular tri-literal verbs (see No. 147) have usually two syllables thus:—

خسر *khas-sar* (he) lost. كتب *ketsab* (he) wrote.

خرج *kharaj* (he) went out..

In the first syllable the sound of the vowel is almost imper--ceptible which is however clearly pronounced in the second that is:—

44. 3rd. If the word is composed of four letters forming two syllables, and each syllable has two letters; thus:—

مبرد *mabrad* file. مركب *merkeb* ship.

كلمة *keelma* word.

45. 4th. If a letter of prolongation (29) is found in the middle of a word, this forms a syllable with the precceding letter thus:—

كاتب	*ka-tseb*	scribe.
كبير	*kebeer*	great.
مدينة	*mé-dî-na*	town.
سلطانة	*sul-ta-na*	empress.
حانوت	*hhanoots*	shop.
مكتوب	*mek-tsûb*	written.

46. 5th. The disposition of the syllables is usually altered when a letter is added, or affixed to a word thus:—

قلب *kalb* heart قلبي *kalbî* my heart.

رجل *rejel* foot. رجلي *rejly* my foot.

مكتوب *mek-tsub* written *(masc)*.

مكتوبة *mek-tsub-a* do *(fem)*.

كتب *ke-tseb* he wrote.

كتبه *kę-tseb-u* he wrote it.

EXERCISE VI.

1. Who saw the fort?	1. اشكون شاڢ البرج .
2. My brother saw the fort.	2. اخاي شاڢ البرج
3. Who saw the house?	3. اشكون شاڢ الدار
4. Thy brother saw the house.	4. اخاك شاڢ الدار
5. What did thy father see?	5. اش شاڢ باباك (او ابوك او ابك)
6. My father saw the ele-phant.	6. با با (او ابوي او ابّ) شاڢ الڢيل
7. What did he lose?	7. اش خسر
8. He lost the treasure (mo-ney).	8. خسر المال
9. What did he write?	9. اش كتب
10. He wrote the letter.	10. كتب البراة
11. Where did he go out from?	11. من اين خرج
12. He went out from the house.	12. خرج من الدار
13. What did he see in the port?	13. اش شاڢ ڢي المرسى
14. He saw the saling ship.	14. شاڢ المركب
15. Hast thou seen the file?	15. شڢت المبرد
16. I have not seen the file.	16. ما شڢتش شي المبرد
17. The scribe was in the shop.	17. الكاتب كان ڢي حانوت .

18. The emperor was in the city.	18. السلطان كان في المدينة

Pronunciation of the foregoing.

1\. ... *Borj.*
5\. ... *Bábák* or *bûk* or *ibbék.*
6\. *Babá* or *ibbá* or *bûya*... *al feel.*
8\. ... *Al-mál.*
10\. ... *Al-báráá.*

11\. *Men-ayn*...
12\. ... *Men.*
13\. ... *F-al-marsa.*
17\. ... *Kán* ...
18\. *Es-soolțan*...

Vocabulary.

Was	*kán (m.)*	كان
Was	*kanetz (f.)*	كانت
The stone	*al hajara*	الحجرة
Hard *(adj f.)*	*kássahha*	قاسحة
The orange	*al lé-cheena* (a)	اللشينة
Large *(m.)*	*kébéer*	كبير
» *(f.)*	*kébéera*	كبيرة
The army (infantry)	*al askar*	العسكر
Troops	*al-gâîsh* (b)	الجيش
Sick *(m.)*	*mareed*	مريض
» *(f.)*	*mareeda*	مريضة
The daughter	*al bentz*	البنت
Thy daughter	*bentsek*	بنتك
The sickness	*al-mard*	المرض

(a) *Ch* as in *Chin birch, etc.*
(b) See Note to rule No. 7.

COMPOSITION 6.

The stone was hard.—The orange was large.—The em--press was in the city.—The army was large.—Your father was in the shop.—My father was ill.—The daughter was in the stables.—Your daughter was ill.—The sickness was gre--at.—Your daughter was in the shop.—My father saw the he--art.—My heart was ill.—The house was large.—Hast thou seen the embarcation?—I have seen the embarcation in the port.—Hast thou seen the stone?—I have not seen the stone.—I have not seen the army.



SECOND PART.

THE ARTICLE, NOUM AND PRONOUN.

CHAPTER I.

THE ARTICLE.

47. The article ال al is the only one in the Arabic language and is used before both genders and numbers when placed before nouns it indicates that they have a definite—determi-nate sense thus:—

الكلب	*al kelb*	the dog.
الكلبة	*al kelba*	the bitch.
الكلاب	*al kellab*	the dogs.
الكلبات	*al kel-bats*	the bitches.

Proper names do not take the article, thus:—

مريم	*mariem*	mary.

48. Our definite article is suppressed in Arabic before an appelative noun which requires the genitive thus:—

The heart of the man قلب الرجل *kalb er-răjul;* and not al kalb-er-rajul.

But if the genitive take the word متاع *emtsaa,* or ذ de, the article is *not* omitted thus:—

القلب متاع الرجل *al kalb emtsaa ar-rajul* or else.

القلب ذالرجل *al kalb der rajul.*

49. If there be two or more genitives, only the last one

takes the article thus: The door of the house of the peasant. باب دار الفلاح *bab dar al-fellahh.* Moreover, if the genitive required is a proper name, or if it takes a pronoun affixed to it (123) the article is suppressed thus:—

The house of Ali دار علي *dar Ali.*

The door of my house باب داري *bab darî.*

50. When the noun is preceded by demonstrative pro--nounons, in *English* the article is omitted; but in Arabic it is expressed thus:—

هذا المركب *hada al márkeb* This ship.

51. When the substantive is qualified by the article the adjective which accompanies it is qualified also, the article being placed before it thus:—

الكلب الكبير *al kelb al kibeer,* the big (the) dog.

See also Nos. 104, 105, and 106.

52. The word واحد *wahhed* one, placed before a noun with the article is equivalent to our indefinite article, *a* or *an*, thus:

واحد الرجل *wahhed al rajul,* a man.

واحد الامرأة *wahhed al maraa,* a woman. (a) (See No. 111).

EXERCISE VII.

1. Good evening to thee (b) (greeting)	1. مسا الخير عليك
2. Good evening to thee (used at departure)	2. مساك مبروك

(a) An Arabic noun without an article, either in the singular or the plural expresses generally our indefinite article. That is tosay our indifinite articles is understood.—

(b) Translated lit. The evening of good (be) upon thee; the «aleek» is gene--rally omitted (See Ex. 3).

3. How art thou to night (or this (a) evening)	3. كيف امسيت
4. Quite well thanks (lit. no evil god bless thee)	4. لا باس الله يبارك فيك
5. How is thy father?	5. كيف كان باباك
6. Well thanks	6. على خير بارك الله فيك
7. Whence hast thou come?	7. من اين جيت
8. I have come from the market.	8. جيت من السوق
9. Hast thou seen the horse?	9. شفت العود
10. I have seen the horse and the mare.	10. شفت العود والعودة
11. I have seen the horses and the mules.	11. شفت الخيل والبغالت (or او البغال)
12. Hast thou seen the horses of the Sultan?	12. شفت عود السلطان
13. I have seen the horse of the Sultan and the mule of the Vizir.	13. شفت العود ذالسلطان والبغلة ذالوزير
14. Has thy brother seen the dog of the hunter?	14. اخاك شاف الكلب متاع الصياد
15. My brother has not seen the hunter's dog.	15. خاي ما شاف شي الكلب ذالصياد

(a) Although emsheetsi and «kan» are past tense form, they here have the meaning of the present.

16. Hast thou brought the sugar of the merchant?	16. جبت السكر ذالتاجر
17. I have brought the sugar of the merchant, but I have not brought the bread. (a)	17. جبت السكر متاع التاجر لكن ما جبت شي الخبز
18. Where is the house of Ali's servant?	18. فاين دار متعلم علي
19. The house of the servant of Ali is in this street.	19. الدار ذالمتعلم ذعلي في هذي الزنقة
20. The Spanish Consul's gar-den (is) pretty	20. الغرسة ذالقنصو ذاصبانية مزيانة
21. The garden of the Basha of Tetuan is pretty.	21. الغرسة متاع الباشا متاع تطاون مزيانة
22. Thy father's garden is large (Ex. 6).	22. الغرسة (اوالرياض) ذباباك كبير
23. My father's house is small. (b)	23. دار بابا صغيرة
24. This labourer is good, but that butcher is bad.	24. هذا الفلاح مليح لكن ذاك الجزار قبيح
25. Hast thou seen a horse?	25. شفت واحد العود
26. I have seen a horse and a mule.	26. شفت واحد العود وواحد البغلة .

(a) The 4 indicates that the word « but » is found in Composition 4.

(b) Be mindful of what was said in note 2.ª of Ex. 2.

27. I have seen a white horse.	27. شفت واحد العود ابيض

Pronunciation of the foregoing.

1. *msah al khaîr.*
2. *msak mbr'sk.*
3. ... *mesîtzi.*
4. ... *allah îbarek fik.*
6. ... *bárakal-lehoo-fî-k.*
7. ... *geetzi.*
8. ... *geetz.*
10. ... *al owda.*
11. *al khaîeel wa al bághláts* (or *al bághál*)
12. ... *Es-Sooltan*
13. ... *al bághlá dal oozeer.*
14. ... *es-saiîad* ...
15. ... *ma-shaf-shî* ...
16. ... *ass-sûkar det-tajer.*
18. .... *metzallem Alî.*
19. ... *Fî had ez-zanka.*
20. *al-gharsa dal konsu- dez-bánîa mezîana*
21. ... *al-basha*... *tstawen* ...
23. ... *saghueera.*
24. *Had al-fellahh meleh, dak al gezzar* (a) (or *gîzar*) *kebéhh.*

Vocabulary.

Hast thou bought. (or didst thou) buy	*Shreetsî*	شريت
I bought, (or I have bought)	*Shreets*	شريت
The salt	*al melahh* or *al melha*	الملح
Government (native not appliet to Foreign govts)	*makhzen*	مخزن
Wine	*sharáb*	شراب
»	*khamàr*	خمر
(lit drink	*samet*	صامت
Granada (city)	*ghrnata*	غرناطة

(a) In the northern provinces gezzar is prononced with the *g* soft. See note on No. 7.

Inkstand, or inkbottle	*doowaîa*	دواية
Pen	*kalam*	قلم
My friend	*sahhibî*	صاحبي
That (demonst. pronoun) *(masc.)*	*hadak*	هذاك
» » » *(fem.)*	*hadeek*	هذيك
Judge	*kadî*	قاضي
Girl	*derreea*	درّية
»	*isheera*	يشيرة
»	*âîlá*	عيلة
I have not seen or did not seen	*ma-shooftshî*	ما شفت شي
Mohamed (*prop. name*)	*Mohammed*	محمد
Small (*adj. masc.)*	*sagheer* (*fem.* see Ex. 7. 23).	صغير
New *(adj.)*	*jedeed* (*masc.*)	جديد
»	*jedeeda (fem.)*	جديدة
(He) Has not seen	*ma-shaaf-shî*	ما شاف شي
White	*bêaîd* (*masc.*)	ابيض
»	*bâida (fem.)*	بيضة
Black	*kah-hal (masc.)*	اكحل
»	*kah-hla (fem.)*	كحلا

COMPOSITION 7.

Hast thou bought the meat of the butcher?—I have bought the meat of the butcher.—Hast thou bought the salt of the government?—I bought the salt of the government.—Hast thou bought the wine of the merchant of Granada?—Hast thou bought the inkbottle and pen of the Basha's scribe?—I have bought thy father's garden.—I have bought my friend's gar-den.—The judge is good.—That girl is pretty.—Hast thou

seen Ali's garden.—I have not seen Ali's garden.—Has Moha-med's servant not come?—The Spanish Consul has not come; but, the Basha of Tangier has come.—This labourer has brought a mule.—A man has brought the merchants wine.—A woman was in the kadi's garden.—Hast thou the small book?—I have not the small book.—Has (he) brought the big horse?—I have seen the small house.—Did he see the new house?—Hast thou bought a white horse?—I have bought a white horse.—I have bought a black mare.

CHAPTER II.

NOUN.

53. Arabic nouns are divided into two kinds the substantives and the adjectival, the general and the proper. Omitting therefore any further remark upon the divisions of the noun we will treat of its characteristics.

§. 1. GENDER.

54. There are two genders in Arabic, the masculine and the feminine. The gender of Arabic nouns is known either by their signification or by their terminations.

Rules regarding signification.

55. The names which denote males are masculine; and so are all the professions, occupations, and male animals: thus:—

عبد القادر *Abdelkader;* رجل *rájul* man.
طبيب *tabîb* Physician; خيّاط *khaîyat* tailor.
حمار *hhamar* Donkey.

56. The feminine nouns are:—

1st. The name of women (proper or surnames,) female occupations, and female animals thus:—

عيشة *Aîsha* a proper name.
سلطانة *Sûltána* Empress.
بنت *bentz* daughter.
خياطة *khaîata* seamstress.
حمارة *hhamara* donkey.

2nd. The names of countries, provinces, and cities: thus:—

اسبانية *Asbaneca* or صبانية *Sbaneca* Spain.
شام *Shem* Syria.
فاس *Fas* Fez.

3rd. The name of those parts of the body which are dupli-cated such as عين *aîn*: eye:—

ودن *ûdun* ear.
رجل *rijul* foot etc. etc.

Rules regarding terminations.

57. 1st. The following are feminine. The nouns ending with ة thus:—

لفتة *liftza* turnip. بطيخة *batekha* melon.

2nd. Those ending in ى *mute* thus:—

رحى *rahha* mill. مرسى *marsa* sea port.

3rd. Those ending in ا thus:

شتا *shta* rain. عشا *asha* supper.

EXCEPCIONS.

غنا *ghana* song all of which.
سما *sma* sky are commonly.

دوا	*dooa*	remedy used in the.
ما	*ma*	water masculine.
مسا	*msa*	evening.

58. The remaining nouns which have none of the termina- -tions cited above are generally masculine thus:—

دروج	*derûj*	stair.	جير	*jeer*	lime.
ريح	*rehh*	wind.			

—Nevertheless.—Some nouns are feminine although they have a masculine termination thus:—

شمس	*shimss*	sun.	ارض	*ard*	earth.
باب	*bab*	door. (a)	لحم	*lehham*	flesh.
ضو	*daû*	light. (a)	نفس	*nefs*	soul.
روح	*rohh*	spirit.	نار	*nar*	fire.
طريق	*trek*	road.	ارنب	*arnab*	hare.
عقرب	*akaráb*	scorpion.	ملح	*melhh*	salt.
شمع	*shma*	Wax.	جهنم	*jehennam*	hell.
كرش	*kirsh*	belly	حصير	*hhesîr*	mat.
بلاد	*blád*	country; place of earth.			
صوف	*soof*	Wool, and some others (b).			

EXERCISE VIII.

1. Abdelkader (is) a liar.	عبد القادر كذاب 1.

(a) *Bab*, *asha* and *et dau* are used as masculines in some districts.

(b) Many names of animals, males, can be made feminine by adding (ة or ت) thus:

كلب	*kelb*	dog.	كلبة	*kelba*	bitch.
قرد	*kurd*	monkey *(m.)*	قردة	*kurda*	monkey *(f.)*
فلوس	*fellûs*	cock.	فلوسة	*fellusa*	hen.

This is a rule which has few exceptions.

2. Aîsha (is) a liar.	2. عيشة كذابة
3. The man (is) a liar.	3. الرجل كذاب
4. The woman (is) a liar.	4. لامراة كذابة
5. The tailor (is) a coward.	5. الخياط خواف
6. The seamstress (is) pretty.	6. الخياطة ظريفة
7. This donkey *(m.)* is good.	7. هذا الحمار مليح
8. This crafts woman is avaricious.	8. هذي المعلمة كانت بخيلة
9. That merchant was a miser.	9. ذاك التاجر كان بخيل
10. Spain is large.	10. صبانية كبيرة
11. Seest thou the good mirror?	11. كتشوف (او تتشوف) المراية (اوالمراة) المليحة
12. I see the good mirror.	12. كنشوف (او تنشوف) المراية المليحة
13. Dost thou see the large book?	13. كتشوف الكتاب الكبير
14. I see the large book.	14. كنشوف الكتاب الكبير
15. Dost thou see the black horse?	15. كتشوف العود الاكحل
16. I see the black horse.	16. كنشوف العود الاكحل
17. Dost thou see the large mosque?	17. كتشوف الجامع الكبير
18. I see the large mosque.	18. كنشوف الجامع الكبير

19. My father's foot is small.	الرجل ذبابا صغيرة 19.
20. This port is good.	هذي البرسى مليحة 20.
21. The supper was good.	العشا كانت مليحة 21.
22. The remedy was good.	الدوا كان مليح 22.
23. The world (earth) is ro- -und.	لارض مكورة 23.
24. Thy father's house is pretty.	دار باباك مزيانة 24.

Pronunciation of the foregoing.

1. ... *kiddab.*
2. ... *kiddaba.*
5. ... *khawoof.*
6. ... *dereefa.*
8. *Had-al mallema. ... ba- -kheela.*
9. ... *tajir... bakheela...*
11. *Katshoosf* (or *tatshoof), al meraîa (in Tetuan al merâa).*
12. *Kanshoof* (or *tsanshoof)...*
16. ... *al-kahhál.*
18. ... *al jámáa.*
23. ... *mekoowara.*

Vocabulary.

This *(m.)* هذا *hada (fem.)* هذي *hadî* (a)
Cold *(m.)* بارد *báréd (fem.)* باردة *barda*
We saw (or have seen) *shoofna* شفنا
You saw (or ») *shooftsoo* شفتوا
Day *nehar* نهار
Clear *saafî* صافي
» *sahhî* صاحي

(a) When they are followed by a noun the pronunciation of the final ا a and i ي is suppressed.

Hard *kassahh* قاصح (b)

Work *khádmá* خدمة

Table *Tabla* or *maîda* مايدة or طابلة

Long. (tall. *m.*) طويل *Tooeel* (*fem.*) طويلة *Tooeela.*

Tree شجرة *shéjéra* (plural) شجر *shéjar.*

Clock (or watch) *magana* مكانة

The time (lit the hour) *sáá* ساعة

Thy eye *aînek* عينك

Thy foot *rejelek* رجلك

Cat (*m.*) قط *kátt* *mesh* مش

Flower نوارة *nooara* (plural) نوار *nooar.*

Tunis *Tsûnis* تونس

COMPOSITION 8.

This water is cold.—Hast thou seen the cold water?—We have seen the cold water.—Dost thou see the clear day?—I see the clear day.—Is the work hard?--The work is hard.—The table is long.—Have you seen the long table?—We saw the long table.—Have you seen the large tree?—We saw the large tree. (Comp. 6.)—Did you see the small watch?—We have seen the small watch (Comp. 7.)—We have seen the small mirror. —Thy eye is small.—Thy foot is small.—Have you seen this white Pink?—We have seen this white Pink.—Dost thou see that white Cat?—I see that white cat.—We saw the red flower. —Tunis is large.—Fez is large.—Thy brother (Comp. 5.) has a good pen.—I have a large garden. (Ex. 7.)

§ 2. THE NUMBERS.

59. Arabic nouns have *three* numbers *singular, dual,* and *plural.*

(b) Feminine see No. 6. Composition.

The *singular* indicates *one* person or thing thus:—

يوم *yoom* day.

The *dual* denotes *two* persons or things thus:—

يومين *yomaîn* two days.

The *plural* denotes *three* or *more* persons or thing thus:—

ايّام *îyam* days.

60. The dual is formed by adding the termination ين *ain* to the singular, thus:—

عام *áám* year عامين *aamaîn* two years.

If the singular ends in ة this letter is changed into ت to form the dual, thus:— مرّة *marra* one time (or occasion مرّتين *marrtsaîn* twice.

The dual number is very little used in the Arabic-vulgar of Morocco.

The following are the words most commonly used.

Singular.			Dual.		
Hour	ساعة	*sáá.*	Two hours	ساعتين	*sáátsaîn.*
Week	جمعة	*jûmaa.*	2 weeks	جمعتين	*jûmatsaîn.*
Month	شهر	*shahr.*	2 months	شهرين	*shaharaîn.*
Century	قرن	*kérn.*	2 centuries	قرنين	*kernaîn.*
A pair	زوج	*zouj.*	2 pairs	زوجين	*zoujaîn.*
A hundred	مية	*mîa.*	2 hundred	ميتين	*mîatsaîn.*
A time	نوبة	*nauba.*	2 twice	نوبتين	*nûabtsaîn.*
Thousand	الف	*elef.*	2 thousand	الفين	*elfaîn.*
Night	ليلة	*lîla.*	2 nights	ليلتين	*lîltsaîn.*
Third	ثلث	*tzûlûtz.*	2 thirds	ثلثين	*tzûlûtzaîn.*
Quarter	ربع	*rûba.*	2 quarters	ربعين	*rûbaîn.*

Fifth	خمس	*khums.*	2 fifths	خمسين	*khûmsaîn.*
Five minutes	درج	*darj.*	10 minutes	درجين	*darjaîn.*
Fathom. (a)	قامة	*kama.*	2 fathoms	قامتين	*kamtsaîn.*
Cubit (a)	قالة	*kala.*	2 cubits (a)	قالتين	*kaltsaîn.*
Cubit	ذراع	*draa.*	2 cubits	ذراعين	*dráâîn.*
Palm	شبر	*shéber.*	2 palms	شبرين	*shebraîn.*
Span	فتر	*fetser.*	2 spans	فترين	*fetseraîn.*
Cwt	قنطار	*kantar.*	2 cwts	قنطارين	*kantaraîn.*
Pound	رطل	*ratal.*	2 lbs	رطلين	*ratlaîn.*
Ounce	وقية	*ûkîa.*	2 ozs	وقيتين	*ukîtsaîn.*
Kola	قلة	(b) *kola.*	2 kolas	قلتين	*koltsaîn.*
Mûdd	مدّ	(c) *mûdd.*	2 mûdds	مدّين	*muddaîn.*
Kharroba	خرّوبة	*kharroba.*	2 kharrobas	خرّوبتين	*kharrob-tsaîn.*
Metzkal (ducat)	مثقال	(d) *metzkal.*	2 metzkals	مثقالين	*metzkalaîn.*
Face	وجه	(e) *ûjah.*	2 faces, or moozonats.	وجهين	*oojhaîn.*

The foregoing are almost the only *duals* used in Morocco. In other nouns the *dual* is expressed by means of the word زوج two placed before the plural of the noun as in English; thus:—

(a) Fathom. *kama*, *kala*, and *draa* are measures of *length*.

(b) *kola*, measure of capacity for liquids.

(c) *Mudd* and *kharroba* are measures for *dry* stuffs, grain etc.

(d) The *metzkal* is an apocryphal coin; its value is 10 *ounces*. = 10 *moozonats*.

(e) Moorish money; four of these moozonats make an ounce or *derham*.

Two horses زوج خيل *zooj khaîl,* or better.

زوج ذالخيل *zooj dal-khaîl.*

61. There are two *plurals,* the *regular* and *irregular.* The regular plural *masculine* is formed by adding ين een, to the termination of the singular; thus:—

حدّاد	*Hhaddad*	Blacksmith.
حدّادين	*Hhaddadeen*	Blacksmiths.
حجّام	*Hhajjam*	Barber.
حجّامين	*Hhajjameen*	Bárbers.

62. The regular plural *feminine* ends in ات *atz,* and is formed:—

1.st By adding ات *atz* to the termination of the singular thus:—

مريم *Mariem, Miriam* or *Mary.*

مريمات *Marîématz, Miriams* or *Maries.*

2.nd By changing the final ة of the singular into ات thus:—
ضرسة *darsa,* molar tooth ضرسات *darsats,* molars teeth.

عودة *aûda* mare عودات *aûdatz* mares.

If the penultimate letters of the singular is ا, and the final, ة, this letter is changed into و, thus:—

براة *braa* a letter. Plural, براوات *brawatz,* letters.

NOTE. Many nouns ending in ا or اء, *even when masculine,* form their plurals by adding to the termination وات *watz* thus:—

Basha	باشا	Basha	Pl.	Basha's	باشاوات	*Bashawatz.*
Agha	اغا	Colonel	»	Colonels	اغاوات	*Aghawatz.*
Smaa	سماء	Sky	»	Skies	سماوات	*Smawatz.*
Ashaa	عشاء	Supper	»	Suppers	عشاوات	*Ashawatz.*

63. The plural of the diminutives whether masculine or feminine ends in ات thus:—

قليب *kaleeb,* little heart. قليبات *kalîbatz,* little hearts.

دويدة *dûîda,* little worm. دويدات *dûîdats,* little worms.

64. *The irregular plural* is formed in ways so numerous and so varied that it is difficult to subject it to any fixed rules. Nevertheless the following are the principal rules.

NOUNS OF THREE LETTERS IN THE SINGULAR

Forms of plurals.

1st. فعال or . ا . . ; 2nd. فعول or . و . . ;

3rd. فعلان or ان . . . ; 4th. افعال or . ا . . ا. (a)

65. If the three letters of which the singular is composed are *sound* their plural is usually formed by adding an ا or *a* و after the second letter of the singular.

EXAMPLES.

Form.	Sing.	Pl.
1st.	كلب *kelb,* dog.	كلاب *kelab,* dogs.
1st.	بنت *bentz,* daughter.	بنات *benatz,* daughters.
2nd.	قلب *kalb,* heart.	قلوب *kalûb,* hearts.
2nd.	حلف *hhelf,* oath.	حلوف *hhelûf,* oaths.

66. If the second letter of the singular be an ا the plural is formed by changing the ا into ي and adding as a termination the syllable ان.

(a) The model word فعل or (rather the little dots), represents the radical letters of which the singular may be composed and, the *letters,* the auxiliary letters added to form the plural.

EXAMPLES.

Form.	Sing.	Pl.
3rd.	باب *bab,* door.	بيبان *bîban,* doors.
3rd.	كاس *kas,* cup.	كيسان *kîssan,* cups.

67. If the second letter be a و the plural is formed by adding an ا to the beginning of the word and another ا before the last letter, thus:—

EXAMPLES.

Form.	Sing.	Pl.
4th.	موس *mûs,* razor.	امواس *muas,* razors.
4th.	لون *laûn,* colour.	الوان *lûan,* colours. (a)

68. If the second letter be a ي, the plural is formed by adding a و after the second letter; it is also formed by adding an ا at the beginning and another before the last letter thus:—

EXAMPLES.

Form.	Sing.	Pl.
2nd.	بيت *bîtz,* room.	بيوت *bîûtz,* rooms.
2nd.	زيت *zîtz,* oil.	زيوت *ziûtz,* oils.
4th.	بير *bîr,* a well.	ابيار *bîar,* wells. (a)
4th.	فيل *feel,* elephant.	افيال *feeal,* elephants.

NOUNS OF FOUR LETTERS IN THE SINGULAR.

Form of the Plural.

. . ا . .

69. If the four letters be *sound* letters, the plural is for-

(a) It is not pronounced the *alif* initial. (See No. 11).

-med by adding an ا after the *second* letter of the singular; thus:—

EXAMPLES.

Sing.		Pl.	
مركب	*markéb,* ship.	مراكب	*marákeb,* ships.
مبرد	*mbrad,* file.	مبارد	*mbáred,* files.

70. If the second letter be an ا it is changed into و, thus:—

EXAMPLES.

Sing.		Pl.	
جامع	*jamáá,* mosque.	جوامع	*jûamád,* mosques.
كاغط	*kaghet,* paper.	كواغط	*kûaghet,* papers.

71. Those ending in ي form their plurals similarly to the four *sound* letter words (see No. 69) thus:—

EXAMPLES.

Sing.		Pl.	
مرسي	*marsa,* seaport.	مراسي	*marasî* seaports.
خدمي	*khudmî,* knife.	خدامي	*khudámî,* knifes.

NOUNS OF FIVE LETTERS IN THE SINGULAR.

Form of the plural.

. . ا . .

72. These nouns generally form their plural by adding an ا after the *second* letter of the singular, and suppressing the

fifth if it be a ة or the *fourth* letter if it be an ا or a و. (a)

EXAMPLES.

Sing.			Pl.		
قنطرة	*kantara,*	bridge.	قناطر	*kanatar,*	bridges.
مدرسة	*medarsa,*	school.	مدارس	*medares,*	schools.
مغرفة	*mogharfa,*	spoon.	مغارف	*megharef,*	spoons.
سلطان	*sûltân,*	emperor.	سلاطن	*slaten,*	emperors.
مفتاح	*meftsahh,*	key.	مفاتح	*mefatsahh,*	keys.
مخطاف	*mokhtaf,*	anchor, hook.	مخاطف	*mekhatef,*	anchors, hooks.
صندوق	*ssundokh,*	box.	صنادق	*ssenádek,*	boxes.

73. If the second letter of the singular be an ا, and the fourth a و, the ا becomes و and the و is suppressed thus:—

EXAMPLES.

Sing.			Pl.		
حانوت	*hhanots,*	shop.	حوانت	*hhuants,*	shops.
كابوس	*kaboos,*	pistol.	كوابس	*kûâbes,*	pistols.

74. The nouns which indicate a craft or a profession, en-ding in ي, form their plural almost always by adding a ة thus: (sounded like *a*).

(a) This form has the same characteristics as the former (69). Take note that when the 4th. letter is ا or و, *literary,* they are changed into ي, thus مفاتيح, صناديق, etc; further, in Arabic vulgar the third letter has always the sound of our *a*, or *e*. short and in some regions takes no vowel whatever.

EXAMPLES.

Sing.			Pl.		
مخزني	*mekhaznî,*	soldier.	مخزنية	*mekhaznîa,*	soldiers.
بحري	*báhhrî,*	sailor.	بحرية	*báhhrîa,*	sailors.
طبجي	*tubjî,*	artillery-man.	طبجية	*tubjîa,*	artillery-men. (a)

EXERCISE IX.

1. Good night (departure). (b)	1. الله يمسيك بالخير
2. Good evening (salutation). (c)	2. مساك سعيد
3. I have been twice in thy house. (d)	3. مشيت مرتين لدارك
4. I stayed two days in Tetuan. (e)	4. بقيت يومين في تطاون
5. I have been twice in the Basha's garden.	5. مشيت نوبتين للغرسة دالباشا
6. I remained two years in Rabat.	6. جلست في الرباط عامين

(a) It appears that sometimes they take a *shidda* over the ي thus بحرّية *bahharîia;* etc. etc. etc.

(b) *Tr. lit.* "God give thee a good night," or, "make thee pass the night well" (see No. 7). This salutation is used for afternoon as well as evening.

(c) *Tr. lit.* May thy night be good.

(d) *Tr. lit.* I went, or, I have gone.

(e) *Tr. lit.* I remained, or, I have remained.

7. I have been two weeks at Casablanca, and two months at Morocco City. (a)	7. جاست (او بقيت) جمعتين ڢ الدار البيضا وشهرين ڢ مرّاكش
8 The sultan's son has brought 2,000 horses and 200 mules.	8. ولد السلطان جاب العين ذالخيل وميتين ذالبغال
9 I have passed two nights in my father's house.	9. جوزت ليلتين ڢ الدار ذبابا
10. I have bought two pairs of stockings.	10. شريت زوجين ذالتقاشر
11. I have bought two cubits of cloth.	11. شريت قامتين ذالتوب
12. I have bought two cubits of rope.	12. شريت قالتين ذالحبل
13. Where hast thou come from?	13. من اين جيت
14. I came from the market.	14. جيت من السوق
15. What hast thou bought?	15. اش شريت
16. I bought two mûdds of wheat.	16. شريت مدّين ذالزرع (او قمح)
17. Did thy brother see my friend?	17. أخاك شاف صاحبي

(a) *Tr. lit.* I sat, or, I have sat.

18. My brother did not see thy friend.	18. أخاي ما شاف شي صاحبك
19. Has the believer (Moslem) not come? (The Arabs apply this word to Mohammedans only.)	19. ما جا شي المومين
20. Did he see the mountains of Tetuan?	20. شاف لاجبال دتطاون
21. He did not see the moun-tains of Tetuan.	21. ما شاف شي لاجبال دتطاون
22. Hast thou seen the mon-keys of Tetuan?	22. شفت القرود (او الزعطوط) دتطاون
23. I have not seen the mon-keys of Tetuan.	23. ما شفت شي القرود دتطاون
24. I have seen the monkeys of Sheshowan.	24. شفت القرود دشفشون
25. My father has not come.	25. ابوي ما جا شي
26. He did not bring the pen.	26. ما جاب شي القلم
27. Did he bring the pen?	27. جاب القلم

Pronunciation of the foregoing.

1. *Allah îmessîk bel-khaîr.*	8. ... *wuld.*
2. *Mesák-sáîd.*	10. ... *tskashar.*
3. *Meshîts ... en darek.*	11. ... *tsáûb.*
4. *Bakîtz ...*	12. ... *hebel.*

6. *Guelests "Gue"* pronounced as in "*guerdon.*" (see note No. 7) *fer Rabat*...
7. ... *fed-dar al-baîdá.* ... *Marakesh.*

16. ... *zra* (or *kmh* or *gmh).*
17. ... *sáhhebek.*
22. ... *al karûd* (or *ez zâtût)*...
24. ... *sheshowan.*

Vocabulary.

How many cubits of broadcloth? *ashal men kala dal-melf* اشحال من قالة ذالملف

Two cubits of broadcloth *káltsaîn dal-melf* قالتين ذالملف

How many mûdds of wheat? *ashal men mûd dal-zra* اشحال من مد ذالزرع

How much does it weigh? *ashal katsoozn* اشحال كتوزن

Fresh butter, *zebda* زبدة (see Comp. 1).

How much is (it) worth *ashal kaîswa* اشحال كيسوى

Charcoal, 1st. فحم *fahham* 2nd. فاخر *fakher.*

Hast thou not seen? *ma shûfts shî* ما شفت شي

My Uncle (paternal) *ámmî* عمّي

Thy Uncle » *ámmek* عمّك

My aunt » *ámmtsî* عمّتي

Thy aunt » *ámmtsek* عمّتك

Hast thou not brought? (or,) thou hast not brought *ma jeebts shî* ما جبت شي

Cheese (in general) *jeben* جبن; a cheese *jebena* جبنة

How many kolas of oil اشحال من قلة ذالزيت *ashal men kolla dez-zîts.*

Bottle, 1st. رضومة *rudûma* 2nd. قرعة *karaa.*

Thou hast not (or hast thou not?) (lit. not with thee any-thing) *ma aindek shî* ما عندك شي

Handkerchief *sebenîa* سبنية

Has. (3rd. pers. Ind. Pres. Feminine) (lit. with her) *aîndha* عندها

How many rooms, *ashal del-bîûtz* اشحال دالبيوت

This white pink, *had al-koronféla al-baida* هذي القرنفلة البيضا

COMPOSITION 9.

How many cubits of cloth hast thou bought? (see Comp. No. 7)—I have bought two cubits of cloth (see Comp. No. 7).—How many mûdds of wheat has thou bought?—I have bought two mudds of wheat.—How many kolas of oil hast thou bought?—I have bought two kolas of oil.—How much does this wax weigh? (see No. 58).—It weighs two hundredweights, two quar--ters and two ounces.—How much does this fresh butter weigh?—It weighs two pounds.—How much is this charcoal worth?—It is worth two ducats and two moozonats.—Hast thou not seen my uncle? (paternal)—I have not seen thy uncle (paternal).—Hast thou seen my aunt? (paternal)—I have not seen thy aunt (paternal).—Hast thou not bought the cheese?—I have not bought the cheese (see Comp. 3) but (see Comp. 4), I have brought the (Ex. I) bottle.—Hast thou not my father's bottle?—I have (see Comp. 3) not thy father's bottle, but I have (Comp. 1) thy (paternal) uncle's bottles.—Thou hast not the handkerchief of my (paternal) aunt, but thou hast (Comp. 1) my (paternal) uncle's handkerchief.—How many rooms has thy daughter?—She has two rooms.—What see'st thou? (Ex. 4 and 8) I see (Ex. 8) this white pink.—I see two horses and two dogs.

EXERCISE X.

1. How are you? (note the plural).	1. اش حالكم
2. Well thanks (how are) you? (Lit. No evil with you?)	2. على خير الله يجعل فيكم البركة لا باس عليكم
3. Very well; praise to God.	3. لا باس الحمد لله
4. What hast thou seen in the market?	4. اش شفت في السوق .
5. I have seen two monkeys.	5. شفت زوج ذالقرود
6. What hast thy brother brought?	6. اش جاب اخاك
7. He has brought two birds.	7. جاب زوج ذالطيور
8. Have the hunters come?	8. جاوا الصيّادين
9. The hunters have come.	9. جاوا الصيادين
10. Have the labourers (farm) come?	10. جاوا الفلّاحين
11. The labourers came from the kaid's garden.	11. جاوا الفلاحين من الغرسة ذالقايد
12. Where did the travellers. pass the night?	12. فاين باتوا المسافرين
13. The travellers passed the night at Alkazar.	13. المسافرين باتوا في القصر
14. How many donkeys *(f.)* hast thou?	14. اشحال ذالحمارات عندك

15. I have two donkeys *(f.)*	15. عندي زوج ذالحمارات
16. How many weapons hast thou?	16. اشحال ذالسناحات عندك
17. I have many weapons.	17. عندي بالزاب ذالسناحات
18. Thou hast not seen the little streets of Tetuan.	18. ما شفت شي الزنيقات ذتطاون
19. Hast thou not brought my sister's little boxes?	19. ما جبت شي الصنيدقات ذاختي
20. I have brought thy sister's letters.	20. جبت البراوات ذاختك
21. The sultan's sons saw the Basha's daughters.	21. اولاد السلطان شافوا البنات ذالباشا
22. I do not see the hearts of men.	22. ما كنشوف شي القلوب ذالرجال
23. They saw the gates of the city.	23. شافوا البيبان ذالمدينة
24. Thy uncle (paternal) did not bring the glasses. (cups.)	24. عمك ما جاب شي الكيسان

Pronunciation of the foregoing.

1. ... *hhalkûm.*
2. ... *ijal fikúm al-baraka* ...
7. ... *tecor* ...
8. *Jádû es-ssaïiddeen.*
10. ... *fellahheen.*
11. ... *kdîd.*
12. ... *bdtsû* (a) ...
14. ... *hhdmdrdtz* ...

(a) The final ا is not pronounced.

16. ... *sénáhhátz* ...
17. ... *béz-záf* ...
18. ... *zénîkatz* ...
19. ... *ssenîdktz de-khétsî.*
20. ... *khétzek* ...
21. *Oolad* ... *shafoo* (a) ...
22. *Má kánshoof shî* ... *der-rejaal.*

Vocabulary.

Flights. Flocks	فراك	*ferag* Pl.	of	فرك	*ferg. g* hard.
Forts	ابراج	*berraj*	»	برج	*bûrj.*
Moslems *(m.)*	مسلمين	*meselmeen*	»	مسلم	*mûslim.*
Weddings	اعراس	*arás*	»	عرس	*aórss.*
Houses	ديار	*dîar*	»	دار	*dar.*
Moslems *(f.)*	مسلمات	*muslimatz*	»	مسلمة	*muslima.*

Spanish, or Spaniard صبنيول *sbanyol* or صبنيولي *sbanyolî.*

Pretty (Pl.) ظراف *deraf.*

Bought (or has bought) 3rd. Pers. M. Ind. Pret. شرى *shera.*

Pens	قلوم	*kloom*	Pl. of	قلم	*kalam.*
Camels *(m.)*	جمال	*jimal*	»	جمل	*jiml.*

» 1st. ناقات *nakûtz* or *nagátz*
» 2nd. نياق *nîak* or *nîag*. . . . } (b) Plurals of ناقة *naga.*

Camel drivers 1st. جمالة *jîmmala.*
» » 2nd. جماليں *jîmmalîn* } Plurs. of جمال *jìmmal.*

They brought or have brought جابوا *jaboo.*

Married *(adj. sing. m.)* مزوج *mezooj* Plural, مزوجين *mezoojeen.*

Thou received'st or, hast received قبضت *kabudtstsî.*

I received or have received قبضت *kabudtsts.*

(a) See note a page 50.

(b) Pronunciation of the ق No. 71.

Thou lost'st, or, hast lost تلّفت *tslliftsî.*

I lost, or, have lost تلّفت *tsllifts.*

Knife (on the coast) جنوي *jenwî* Pl. جناوا *jenawa.*

سكّين *skeen* » سكاكن *sekâkin.*

Knife (Tangier or Tetuan) خدمي *khudmî* Pl. (see No. 71) خدامي *khûdamî.*

Hast (thou) found, or did'st thou find جبرت *jabartsî.*

Thou hast found, or thou didst find صبت *ssîbtsî.*

I found or have found or جبرت *jabarts.*

» » صبت *seebts.*

COMPOSITION 10.

They saw two flights of birds.—Didst thou see the forts of the Moors? (Comp. 8).—We saw three (Comp. 8) forts (6).—The servant of Ali (Ex. 7) has not seen (Comp. 7) the nuptials of the Moors.—Thou hast seen the houses of the Moors, but thou hast not seen the rooms of the Mooresses.—The daughters of the Spanish Consul are pretty.—The servant of Mohammed bought two pens.—The servant of Ali has bought three camels.—Where have the camel drivers come from?—They come from Alkasar.—What have they brought?—They have brought two male camels and three female camels.—I have not seen the hunters.—The sons of the kaid are married.—What hast thou received?—I have received a handkerchief.—I have received a present.—What hast thou lost?—I have lost a knife.—I have lost a letter.—Where didst thou find this letter?—I found this letter in the garden.—I have found two knives on the road.—What hast thou lost?—I have lost three knives.—What hast thou found in the road?—I have found three wells.

EXERCISE XI.

1. Thou art welcome.	1. مرحبا بك
2. God bless thee.	2. الله يبارك فيك
3. How art thou?	3. كيف كنت
4. Well, and thou?	4. على خير لا باس عليك
5. Quite well (lit. no evil) thanks to God.	5. لا باس الحمد لله
6. I am a little sick.	6. انا مريض شوي
7. God give thee health.	7. الله يعطيك الصحّة
8. Where have the sailors come from?	8. من اين جاوا البحريّة
9. They come from the sea.	9. جاوا من البحر
10. What have they seen.	10. اش شافوا
11. They saw three ships.	11. شافوا ثلاثة ذالمراكب
12. What hast thou lost?	12. اش تلفت
13. I have lost the book of my father.	13. تلفت الكتاب ذبابا
14. Hast thou found the papers?	14. جبرت الكواغط
15. I have found the papers in the street.	15. جبرت الكواغط في الزنقة
16. Have you seen any sea-port?	16. شفتوا شي مرسى (مرسي)
17. We have seen many sea-ports?	17. شفنا بالزاف ذالمراسي

18. Have the hunters any knive?	18. الصيادين عندهم شى خذمي
19. The hunters have many knives.	19. الصيادين عندهم بالزّاف ذالخذامي
20. How many stools did you see in the garden?	20. اشحال ذالكراسي شفتوا في الغرسة
21. We saw three stools.	21. شفنا ثلاثة ذالكراسي
22. Dost thou see many flags?	22. كتشوف بالزّاف ذالسناجق
23. I see two flags.	23. كنشوف زوج ذالسناجق
24. How many barges dost thou see?	24. اشحال ذالقوارب كتشوف (a)
25. I see four barges.	25. كنشوف اربعة ذالقوارب
26. Have you seen the can-nons of the Moors?	26. شفتوا المدافع (b) ذالمسلمين
27. We have seen the Moors cannons.	27. شفنا المدافع ذالمسلمين

Pronunciation of the foregoing.

1. *Marhhaba bîk.*
3. *Kkuntzi* ...
6. ... *shoowaî.*
7. ...*îatîk es-ssahhha.*
9. ... *bahhár*
16. ... *shî* ...
17. ... *bez-zaf del-márási.*
18. ... *andhûm* ...
20. ... *kárásî* ...
22. ... *sanajék* ...
24. ... *goowareb* (or *koowareb*)
25. ... *árbáá* ...
26. ... *medáfá* ...

(a) Plural of قارب

(b) Plural of مدفع

Vocabulary.

Have you (or you have) brought	*jeebtsoo*	جبتوا
We brought or have brought	*jeebna*	جبنا
Hoe (Sing.)	*fas*	فاس
» (plural)	*fîsan*	فيسان
Drain (Sing.)	*kádûs*	قادوس
» (plural)	*kûades*	قوادس
Some	*shî*	شي
Banisters درابز *darabez*	Pl. of دربوز	*darbuz.*
Of my house	*de-darî*	ذداري
Of thy house	*de-darîk*	ذدارك
Bendeki (a native gold coin) (S.)	*bendeki*	بندقي
» (plural)	*benádek*	بنادق
Bottle	*rduma*	رضومة
» (plural)	*rdaîm*	رضايم
Handkerchief	*sebaniîa*	سبنية
» (plural)	*sebanî*	سباني
Street	*zanka*	زنقة
» (plural)	*zenakî*	زناقي
We bought, or have bought	*shérîna*	شرينا
You » » » »	*shérîtoo*	شريتوا
They » » » »	*shéraû*	شروا
Fish-hook	*sennara*	سنارة
» (plural)	*senaner*	سنانر
Cock 1st.	*farûj*	فروج
» s (plural) »	*feraraj*	فرارج
2nd.	*dîk*	ديك
»	*dîák*	ادياك
»	*dîook*	ديوك

COMPOSITION 11.

Have you brought the hoes?—We have brought the hoes.—Have the soldiers seen any bridge?—The soldiers saw two bridges.—Have you brought the drains?—We have brought the drains.—Have the Moors any schools (72).—The Moors have many schools.—How many spoons have you brought?—We have brought four spoons.—Have you seen the banisters of my house.—I have seen the banisters of thy house.—How many gold pieces hast thou?—I have four gold pieces.—We have brought the keys of thy house.—Have you brought the bottles.—We have brought the anchors.—Thy brother bought two handkerchiefs.—We have seen the streets of Tangier.—How many shops have you bought?—We have bought four shops.—How many pistols have you bought?—We have bought four pistols.—What did the sailors buy?—The sailors bought four fish-hooks.—How many cannons did the artillerymen buy? —They bought four cannons.—How many cocks hast thou bought?—I have bought four cocks.—I have four cocks.

§ 3. THE CASES OF NOUNS.

75. Nouns in Arabic Vulgar do not vary in their terminations and the cases are distinguished by means of the article as in English, or by certain prepositions.

76. An Arabic noun, with or without the article, may express the nominative, genitive or accusative. It will be nominative if the subject of a verb. thus:—

جا الرجل *jaa er-rajel* The man came.

It will be genitive if governed by another indeterminate

noun eg:— عين الرجل *aîn er-rajel.* The eye of the man (see No. 48).

It will be accusative if it be directly governed by a verb. thus:—

شفت الرجل *shûfts er-rajel* I saw the man.

The genitive is also expressed by the words متاع, *mtsaa* or ذ *d* of eg:— العود ذالسلطان *al aûd des-Sûltan* the horse of the Sultan or العود متاع السلطان *al-aûd mtsaa es-Sultan* (see No. 49).

77. The Prepositions ل *lî* or *le,* and ن *en* or *ne* signify the dative eg:—to (or for me) لي *liá* me (or more regularly lîlî). Is whom, or for whom لمن *lîmen,* or نمن *nemen* he said to my father قال نبابا *kal en-bábá* (for لبابا).

Take note that after the preposition ل the ا of the article is suppressed, eg. For the man (a) للرجل *ler-rajel.*

78. The vocative takes no article and is indicated by the preposition يا *ya* oh eg:—Oh man يا رجل *ya rajel.*

The ا *a* is also used instead of يا *ya* (see interjection oh).

79. The ablative is expressed by the prepositions في *fi* or *fe* in مع *maa* with: على *ala* by or upon بلا *béla* without: من *men* from; and بـ *bi* with in or by.

Proper names take the same prepositions but, the article as in English.

(a) In common conversation in Morocco the ن is frequently used instead of the ل which is the genuine Arabic preposition. On other occasions also the ل is sometimes changed into ن thus:—

سنّح *sennaha* he armed instead of سلّح *sellaha.*

زنزلة *zenzela* earth quake instead of زلزلة *zelzela.*

EXERCISE XII.

1. Good morning (Ex. 3).	1. صباح الخير
2. Good morning to thee (lit. thy morning happy).	2. صباحك سعيد
3. How art thou? (Ex. 10).	3. اش حالك
4. Well, and thou?	4. على خير اش انت
5. Well, thanks to God.	5. بخير الحمد لله
6. How is thy father.	6. كيف كان ابوك
7. He is a little sick.	7. مريض شوي
8. God prolong his life.	8. الله يطوّل عمره
9. Thanks (Ex. 10. No. 2.) (lit. god guard thee or preserve thee from evil).	9. الله يسلّمك
10. Who has come to day?	10. اشكون جا اليوم
11. The Sultan has come.	11. جا السلطان
12. The Sultana came.	12. جات السلطانة
13. The son of the Sultan has come.	13. جا ولد السلطان
14. The daughter of the Vizier came.	14. جات بنت الوزير
15. The soldiers (Sultan's men) came?	15. جاوا المخزنية
16. Have you seen the Sultan?	16. شفتوا السلطان
17. We have seen the Sultan.	17. شفنا السلطان

18. Have you seen the Vizier's garden?	18. شفتوا الغرسة ذالوزير
19. We have not seen the Vi-zier's garden.	19. ما شفنا شي الغرسة ذالوزير
20. Did you buy the Basha's horse?	20. شريتوا العود ذالباشا
21. We bought the Basha's horse.	21. شرينا العود متاع الباشا
22. We bought the mule (from) of the administrator.	22. شرينا البغلة ذلامين
23. For whom (is) this horse?	23. لمن هذا العود
24. This horse (is) for the Basha's.	24. هذا العود هو للباشا (or او نلباشا)
25. My father has bought a watch for my brother.	25. ابوي شرى واحد المكانة ناخاي
26. Oh Mohamed! come.	26. يا محمّد اجي
27. Mohamed, hast thou seen the horses?	27. امحمّد شفت الخيل
28. I have not seen the horses.	28. ما شفت شي الخيل

Pronunciation of the foregoing.

2. *Ssebahhak saîd.*
3. *Ash hhaleek.*
8. ... *îtaowel aomerû.*
9. ... *isellemek.*
10. ... *al-yom.*
12. *Jâtz* ...
19. *Ma shûfna shi* ...
22. ... *al-amîn.*
24. ... *lâl-Basha* (or *nal-Basha*).

25. ... *en-khaî.* | 26. ... *ajee.*

Vocabulary.

Came or has come (*f.*)	*jaats*	جات
My mother 1st.	*îmma*	يمّا
» 2nd.	*oomî* or *muî*	اموي
» 3rd.	*úmî*	امي
» 4th.	*mûîmtsî*	امويمتي

This last has a diminutive, affectionate meaning.

Thy mother 1st.	*îmmak*	يمّاك
» 2nd.	*îmmuk* or *mûk*	امّوك
» 3rd.	*ummek*	امّك
» 4th.	*mûîmtsak*	امويمتك

This last form has a diminutive, affectionate meaning.

King		*malek*	ملك
Queen		*maleka*	ملكة
Shoemaker		*kharraz*	خرّاز
Moon		*kamar*	قمر
Arrived or has arrived		*Wassal*	وصّل
Master craftsman		*mallem*	معلّم
Books		*kûtsûb*	كتب
»		*kîtsabats*	كتابات
For me	لي	*lîa* or *lîlî*	ليلي
For thee	لك	*lek* or *lîlek*	ليلك
Women		*n'esa*	نسا
Oh Sir (lit my lord)		*ya rabbî*	يا ربّي
Help me (imperitive)		*aunnî*	عاوني
Towel 1st.	فوطة	*foota* Plural ات *ats* (No. 62.)	
and	فوط	*fûat*	
Towel 2nd.	زيف	*zîf* Plural *zîûf*	زيوف

COMPOSITION 12.

Hast thy mother come?—My mother has come.—Has thy sister come?—My sister has come.—Has thy aunt come? (Comp. 9).—My aunt has come.—Have you seen the king?—We have seen (or saw) the king.—Have you seen the Queen.—We have not seen the Queen.—Hast thou found (Comp. 10) the shoemaker?—I have found the shoemaker.—Dost thou see the moon?—I see the moon.—Has the Sultan's son arrived?—Has the Vizier's doctor (55) arrived?—What has he brought?—He has brought the medicine (57) (remedy) for my brother.—The craftsman has come.—He has brought the books for thee and for me.—The Kaid's wives have come.—They have brought (Comp. 10) a present for thee (Comp. 4).—Oh Sir help me, Oh Abdelkader come.—Ali hast thou seen the books of my father?—I have not seen (Comp. 7) thy father's books.—What have you bought? (Comp. 11).—We have bought a towel.—We bought three towels.

EXERCISE XIII.

1. Welcome.	1. اهلاً و سهلاً (a)
2. How are you?	2. كيف حالكم (b)
3. Well; and you?	3. على خير لا باس عليكم
4. Well (lit no evil.)	4. لا باس

(a) A greeting signifing literally *family* and *ease* meaning your are in your family and at your ease.

(b) When Moors address a superior they frequently use the plural instead of the singular.

5. How are the children?	5. كيف كانوا العيال (a)
6. How is the household?	6. كيف كانوا الدار
7. My son is a little sick.	7. ولدي مريض شوي
8. There (well be) no evil if God will.	8. لا باس إن شآء الله
9. God willing.	9. ان شاء الله
10. With whom did the Sultan's son come?	10. مع من جا ولد السلطان
11. He came with my uncle.	11. جا مع عمّي
12. They came with the army.	12. جاوا مع العسكر
13. They came without the army.	13. جاوا بلا عسكر
14. Where have they been?	14. فاين كانوا
15. They were in Fez.	15. كانوا في فاس
16. Whendid they came?	16. من اين جاوا
17. They came from Rabat.	17. جاوا من الرباط
18. Where did they go to?	18. لاين مشوا
19. They went to Mequinez.	19. مشوا لمكناس (او نمكناس)
20. Where is the letter?	20. فاين البراة
21. The letter is on the table.	21. البراة على المايدة
22. I have found the book on the bed.	22. جبرت الكتاب على الفراش
23. Didst thou find the needle in the street.	23. جبرت لابرة في الزنقة

(a) The Moors use this phrase also when desiring to enquire for the wife, it being impolite to allude to her *directly*.

24. The peasant bought the wool in the market.	24. الفلّاح شرى الصوف في السوق
25. Hast thou bought a kola of Oil on the road.	25. شريت قلّة ذالزيت في الطريق .
26. He bought the wheat with the money.	26. شرى الزرع بالدراهم (او بالفلوس)
27. The Sultan's sons have come from the mosque.	27. اولاد السلطان جاوا من الجامع

Pronunciation of the foregoing.

1. *Ahlan wa-sahlan.*
2. ... *hhalcum.*
5. ... *al-aîal?*
7. *Wûldî* ...
8. ... *in sha allah*
10. *Ma men* ...
14. ... *kánû*
18. ... *mshaoo.*
19. ... *en-Meknás.*
22. ... *farash.*
26. *bed-darahem* (or *belfloos).*

Vocabulary.

I departed (or went out) or have gone	*kharjets*	خرجت
Thou departed (or hast gone out)	*kharjeetzi*	خرجت
He departed (or has gone out)	*kharj*	خرج
He remained, or has remained	*b'aká*	بقى
Place, square, market	*blasa*	بلاصة
» » » (plural) this is really a Spanish expression for market	*blassats*	بلاصات
Place, square, market (plural)	*blaîes*	بلايص

Custom house 1st. (lit. "house of the tithe")	*dar al-ashur*	دار العشور
2nd.	*deewana*	ديوانة
I placed (or I have placed)	*ameltz*	عملت
Thou placedst (or hast placed)	*ameltzi*	عملت
Barque (or ship)	*esfîna*	سفينة
Barques	*sefaîn*	سفاين
»	*shkaf*	شقف
»	*shkûf*	شقوف
Upon, above *(prep.)*	*ala*	على
» »	*feok*	فوق
Chair شلية *shêêlya* pl.	*shêêlaîa*	شاليا
or	*shêêlyats*	شليات
Musket مكحلة *mkahela* pl.	*mekâhel*	مكاحل

Cementery tombs. Graves *mekabar* مقابر is really plural of مقبرة *mkabra* grave tomb (very little used) (vulgar).

روضة *rûda* pl. *rûdats* روضات

COMPOSITION 13.

Where didst thou go out from?—I departed from Morocco. (Ex. 9).—Where hast thou gone out from?—I have gone out from the mosque (or I left the mosque).—From where has the Tradesman gone out (Comp. 12).—The tradesman has left the school (72).—The sailor (74) has left the sea (Ex. 11).—The moor (Comp. 10) remained in the mountain (Comp. 4).—The Emperor's doctor remained in the city.—The porter remained at the gate (Comp. 4 and No. 5).—The town-crier (Comp. 4) remained in the market.—The administrator (Ex.

12) departed from the custom house.—The kaid (Ex. 10) left the market.—Where hast thou put the fish-hooks?—Where have you put the bottles (Comp. 4).—I put the fish hooks (Comp. 11) in the ship.—I have put the bottles on the table (Comp. 8). —I have placed the gold pieces (Comp. 11) on the chair.—The Bashá's son came without a horse (26).—The hunter (Ex. 7) came without a musket.—The hunters came (Ex. 10) without dogs (47).—The labourers (peasants) came (Ex. 10) with the hoes (Comp. 11).—The artillerymen (74) came with the cannons. (Ex. 11).—Thy friend (Ex. 9) came with the artillerymen.—The camel drivers (Comp. 10) came with the camels.—My brother came with thy father.—Whence hast thou come? (Ex. 6 and 7).—I have come from the cemetery. —I saw (Ex. 2) thy uncle (Comp. 9) in the Moor's cemetery.

§ 4. FORMATION OF ADJECTIVES.

80. Adjectives have many different forms; the commonest are the following:—

Forms.	Example.			Root.	
1st. (a) . . ا .	Writer	كاتب	*katseb*	write	كتب
2nd. (b) . و . . . م	Written	مكتوب	*mktsûb*	to write	كتب
	Made	معمول	*mamûl*	to make	عمل
3rd. (c) . . ي .	Large	كبير	*kebîr*	to enlarge	كبر
	Decrease	صغير	*sagheer*	to decrease	صغر

(a) Takes an ا after the first radical letter (see No. 64 and 65.)

(b) Takes م before the first radical letter, and و before the last radical letter.

(c) Takes a ي after the second radical letter become less.

Forms.	Example.	Root.
4th. (a) ... ان	Happy فرحان *farhan*	to gladden فرح
	Drunk سكران *sôkéran*	to intoxicate سكر
	Liar كذّاب *keddab*	to lie كذب
5th. (b) .ّا.	Coward خوّاف *khâwaf*	to fear خاف
	Peasant فلّاح *fellâhh*	to till فلح
	Black اكحل *kahhal*	to blacken كحل
6th. (c) ... ا	Green اخضر *khedar*	to make green خضر
	Lame اعرج *arej*	to lame عرج
	A Fez man فاسي *Fasî*	Fez فاس
	Syrian شامي *shemî*	Syria شام
7th. (d) ... ي	Cinnamon (see No. 82) coloured قرفي *karfi*	cinnamon قرفة
	Mountaineer جبلي *jeblî*	mountain جبل

81. The adjectives of the first six forms are verbal ie adjectives derived from verbs.

Those of No. 7 are substantive adjectives ie, derived from substantives. Those of the first and second forms appertain to

(a) Takes ان after the terminat root letter.

(b) Takes an ا after the second radical letter, which must have a Shidda.

(c) Has an ا before the first letter of the root (see No. 41.)

(d) Takes ي after the last root letter.

the class of active and passive participles, but strictly spea--king they are merely adjectives and some times are employed as nouns. Those of the third and fourth forms, are qualifying adjectives those of the third indicating an habitual quality of the person or object described and those of the fourth a passing or acquired quality. (a)

Those of the fifth form designate an occupation or profes--sion, the nature of an action, or the intensity of a quality.

Those of the 6th. form denote colours such as white Red, and also bodily deformity.

Those of the 7th. form denote generally, the nation province or town, of which one is a native, and the different shades of colours. They are equivalent to our titular, patronymic and possessive proper names.

82. With regard to the formation of adjectives of the 7th. class. it must be noted that if the root word ends in ة the derived word is formed by converting that letter into ي thus for example from:—

غرناطة *gharnata* Granada there is derived

غرناطي *gharnatî* granadian.

Sometimes it is formed by changing the ة final into اوي thus: طنجة *tanja* Tangier, into طنجاوي *tanjowî* a Tangier man eg. tangerine (or a native of Tangier).

Those ending in ا form their derivatives by adding وي *wî* to the root word thus:—

سماوي *semawî* celestial, from

سما *semá* sky.

(a) Those of the 3rd. form indicate habitual quality of person or object, those of the 4th. *passing* or acquired quality.

EXERCISE XIV.

1. Who arrived?	1. اشكون وصل
2. A learned man has arrived.	2. وصل واحد الرجل عالم (او حكيم)
3. That christian is learned.	3. ذاك النصراني عالم
4. That shoemaker is ignorant.	4. ذاك الخراز جاهل
5. The craftsman is prisoner.	5. المعلم مسجون
6. The book is written.	6. الكتاب مكتوب
7. The dog is tethered.	7. الكلب مربوط
8. This lad is young.	8. هذا العيل (او ذرّي او بشير او طفل) صغير
9. This market is large.	9. هذا السوق كبير
10. The neighbour is prudent.	10. الجار رزين
11. Thy brother is angry.	11. اخوك غضبان
12. That man is drunk.	12. هذاك الرجل سكران
13. That sailor is tired.	13. ذاك البحري عيان
14. That artilleryman is content.	14. ذاك الطبجي فرحان
15. Thy son (is) a liar.	15. ولدك كذّاب
16. My son (is) a blacksmith.	16. ولدي حدّاد
17. My father (is) a shoemaker.	17. ابوي خرّاز
18. My uncle (is) a butcher. (Ex. 7.)	18. عمّي جزّار

19. This paper is black.	19. هذا الكاغط اكحل
20. This cat *(m.)* is white.	20. هذا القطّ (Comp. 8.) ابيض
21. That paper is red.	21. هذاك الكاغط احمر
22. That cat is black. *(mac.)*	22. ذاك المش اكحل
23. That christian *(m.)* (is) a syrian.	23. ذاك النصراني شامي
24. This moor (is) a mountai-neer.	24. هذا المسلم جبلي
25. That carpenter (is) a gra-nadien.	25. ذاك النجار غرناطي
26. This mason (is) a tange-rine.	26. هذا البناي طنجاوي
27. The doorkeeper (is) a na-tive of Fez.	27. البوّاب فاسي
28. The flag is ash coloured.	28. السنجق رمادي

Pronunciation of the foregoing.

2. ... *aalem* (or *hhakîm*).
3. ... *enesranî* ...
4. ... *jaheel.*
5. ... *mesjûn.*
7. ... *merbût.*
8. ... *aîl* (or *dérrê* or *îshîr,* or *tefel*)...
10. *Aljar erzîn.*
11. ... *faksan.*
13. ... *aîyan.*
15. *Wldek* ...
21. ... *hhemar.*
25. *Dak en-nejjar* ...
26. ... *bennaî* ...
28. *Es-senjak* ...

Vocabulary.

Has been or was	*kan (masc. verb.)*	كان
» » »	*kanetz (fem. verb.)*	كانت
Perfumer	*attar*	عطّار
Short (low of Stature)	*kaseer*	قصير
Stout (fat)	*semeen*	سمين
Wide	*wasaa*	واسع
High	*aalî*	عالي
» *(fem.)*	*aalîa*	عالية
Tower	*soomáa*	صومعة
Muleteer	*hhâmmár*	حمّار
Muleteers (plural)	*hhammara*	حمّارة
Barber (leech.)	*hhajjam*	حجّام
Barbers (plural)	*hhajjameen*	حجّامين
My cousin (paternal)	*wld amî*	ولد عمي
Baker	*khûbbáz*	خبّاز
Patient	*sábár*	صبار
»	*sáber*	صابر
Tunis	*tsûnis*	تونس
Tunisian	*tsûnsî*	تونسي
Blue	*zarak*	ازرق
Dear	*ghalî*	غالي
Yellow (m.)	*safar*	اصفر
»	*safara*	صفرا
Cheap *(m.)*	*rákhées*	رخيص
Cheap *(f.)*	*rkheesa*	رخيصة
Alexandria	*askandrîia*	اسكندرية
Alexandrian	*askandranî* (a)	اسكندراني

(a) Some nous of this class end in اني *anî.*

Mogador	*es-sûcera*	الصويرة
Mogador *(adj.)* (or pertaining to Mogador)	*sûîrî*	صويري

COMPOSITION 14.

Abdelkader was the Basha's scribe (Ex. 7).—My father (Comp. 6) was a perfumer (the same word is used for grocer, ie, a dealer in spices).—The cat was tethered (Ex. 14).—The book (Ex. 5) was written.—Hamed (Comp. 5) was short (of stature).—My son is stout.—The Tetuan (Ex. 7) market (Comp. 4) is wide.—The mosque tower is high (70).—My uncle (Comp. 9) was a muleteer.—Thy uncle was happy.—Hamed's servant (Ex. 7) was drunk.—My brother's (Comp. 5) master (Comp. 12) (instructor) was an embroiderer.—My son's master is a barber. (Surgeon. Leech).—My cousin was a baker.—My cousin is patient.—This soldier is a Tunisian.—My father (Ex. 6) was a native of Fez.—They brought a green cloth (Ex. 9).—This cloth (Comp. 9) is green.—This cloth is blue.—The blue cloth is dear.—This handkerchief is yellow.—This wool (Comp. 3) is cheap.—The charcoal (Comp. 9) was dear.—The bread (Ex. 5) was cheap.—The Emperor's doctor (55) was an Alexandrian.—This merchant (Ex. 8) is a native of Mogador.—This lad (Ex. 14) is a syrian.

§ 5. THE GENDER AND NUMBER OF ADJECTIVES.

83. All the *adjectives* given in the preceding paragraph are of the masculine gender, and form their feminine by adding ة *a* to the masculine, and suppressing the initial ا of the masculine.

EXAMPLES.

Forms.	Masculine.		Feminine.	Pronunciation.
1st.	Writer	كتاب	كاتبة	*katseba.*
2nd.	Written	مكتوب	مكتوبة	*mktsûba.*
3rd.	Large	كبير	كبيرة	*kbîra.*
4th.	Happy	فرحان	فرحانة	*farhhana.*
5th.	Liar	كذاب	كذابة	*kiddaba.*
7th.	Syrian	شامي	شامية	*shemîa.*

Excepcion.

6th.	Black	اكحل	كحلا	*khhla.*

84. The *plural* of adjectives is generally *regular,* that is to say, it is formed by adding the termination ين *een,* to the masculine singular. The exceptions are those of the 3rd. and 6th. forms. whose plurals are *irregular,* the 6th. class forming their plurals by changing the ي into ا and the 3rd. forming it by suppressing the initial ا.

EXAMPLES.

Forms.	Singular.	Plurals.	Pronunciation.
1st.	كتاب	كتابين	*katsabeen.*
2nd.	مكتوب	مكتوبين	*mktsûbeen.*
4th.	فرحان	فرحانين	*farhhaneen.*
5th.	كذاب	كذابين	*kiddabeen.*

EXAMPLES.

Forms.	Singular.	Plural.	Pronunciation.
7th.	(a) جبلي	جبلين	*jebleen.*

Exceptions.

3rd.	(b) كبير	كبار	*kbar.*
6th.	كحل	كحل	*kohhal.*

85. The plurals of the adjectives are generally the same for both genders. Still there are some feminine plurals formed by ات like nouns (see No. 62).

86. Finally it should be roted that when certain adjectives are of a substantive character, they have *irregular* plurals. Here are some examples.

Adjectives sustantivates.

Forms.	Singular.		irregular Plural.	
1st.	كاتب	*katseb,* a scribe.	كتّاب	*kutstsab.*
	عالم	*aalim,* a learned man.	علما	*aûlema.*
2nd.	مكتوب	*mektsûb,* written.	مكاتيب	*mékátseeb.*
3rd.	ميّت	*meets,* dead.	موتى	*mawtsa.*
	طبيب	*tebîb,* doctor.	اطبا	*attába.*
	فقير	*fakîr,* poor.	فقرا	*fookara.*
4th.	سكران	*skeran,* drunk.	سكارى	*sekára.*
7th.	جبلي	*jêblî,* mountaineer.	جبالة	*jêbála.*

(a) Several of this class form the plural by ة see No. 71.

(b) جديد *jdeed* new of the third form is, in the plural, جدد *jdûd.*

EXERCISE XV.

1. The letter was written.	1. البراة كانت مكتوبة
2. The handkerchief is dried.	2. السبنية ناشفة
3. The she-ass was tethered.	3. الحمارة كانت مربوطة
4. The lesson (or reading) is easy.	4. القراية (84) ساهلة
5. We have seen a large tree.	5. شفنا واحد الشجرة كبيرة
6. My sister was short.	6. اختي كانت قصيرة
7. The mistress was happy.	7. المعلّمة كانت فرحانة
8. The seamstress was a liar.	8. الخيّاطة كانت كذّابة
9. My mother was a baker.	9. يمّا كانت خبّازة
10. Thy mother was patient.	10. يمّاك كانت صبّارة
11. My aunt was a tunisian.	11. عمّتي كانت تونسيّة
12. This musleman is egyptian.	12. هذي المسلمة مصرية
13. The books were written.	13. الكتب كانوا مكتوبين
14. This handkerchief is white.	14. هذي السبنية بيضا
15. That mare is black.	15. ذيك العودة كحلا
16. The handkerchiefs was dry.	16. السباني كانوا ناشفين
17. We have seen some large birds.	17. شفنا شي ذالطيور كبار
18. The hunters are liars.	18. الصيّادين كذّابين
19. The beggars were happy.	19. الفقرا كانوا فرحانين
20. These travellers *(m.)* are mountaineers.	20. هذوم المسافرين جبليّين (or جبالة)

21. We have seen the scribes of the Vizir.	21. شفنا الكتّاب ذالوزير
22. The learned men of Fez have come to day.	22. العلما دفاس جاوا اليوم
23. The Sultan's doctor's are alexandrians.	23. الاطبا ذالسلطان اسكندرانيّن
24. The mountaineers *(m.)* are strong.	24. الجبالة (a) صحاح
25. We have seen the drun-kards in the market Place.	25. شفنا السكارى في البلاصة
26. These men are lame.	26. هذوم الرجال عُرج

Pronunciation of the foregoing.

2. ... *nashfa.*	13. ... *kanû* ...
3. ... *merbûta.*	15. *Dik* ...
4. ... *sahela* ...	16. ... *nashfîn.*
6. ... *kassîra.*	17. ... *shî* ...
9. ... *khûbbázá.*	20. *Hadûm* ...
10. ... *sbbara.*	23. ... *ascandranîîn.*
11. ... *tsûnsîîa.*	24. ... *sahhahh.*
12. *Had el-mésélmá masrîá*	26. ... *aórj.*

Vocabulary.

Wounded *(adj. substantive)* (sing.)	*mjrohh*	مجروح
» « » (plural)	*mjarahh*	مجارح

(a) Generally used without the article.

Prisoners imprisoned (sing.)	*msjûn*	مسجون
» » (plural)	*m'sajîn*	مساجن
They went out, or have gone out (plural)	*kharjû*	خرجوا
From is generally used without the article	*min*	من
Inhabitant (sing.)	*sáken*	ساكن
Inhabitants (plural)	*sukkán*	سكّان
Workman (sing.)	*khaddam*	خدّام
Workmen (plural)	*khaddameen*	خدّامين
Student or scholar	*taleb*	طالب
» » (plural)	*tolba*	طلبا
Thief	*sarak*	سارق
» (plural)	*surrák*	سرّاق
Governor	*hhakim*	حاكم
Governors (plural)	*hhokkám*	حكّام
They arrived, or have arrived	*wasalû*	وصلوا
Learned man (savant)	*hhakeem*	حكيم
» men (plural)	*hhokama*	حكما
Mequinez *(adj.)* (person or thing *(m.)*	*meknasî*	مكناسي
Tetuan *(adj.)* » » *(m.)*	*tsetawnî*	تطاوني
Lieutenant	*khalîfa*	خليفة
» (plural)	*khalaîf*	خلايف
» »	*khûláfa*	خلفا
Servants (Ex. 7 sing.) (plural)	*metzallmeen*	متعلمين
Masons (sing. Ex. 14) (plural)	*bnaîya*	بنايّة
Squint eyed	*awar*	اعور
» (plural)	*aûer*	عور
Christians (sing. see Ex 14)	*nasara*	نصارى

Lame *(m.)*	*aarj*	اعرج
» *(f.)* (plural see Ex. 15)	*arja*	عرجا
Kaids (pl. see Ex. 10)	*kîyad*	قياد
Fez-Cap. (worn by government soldiers)	*shasheeya*	شاشية
» » (plural)	*shooashî*	شواشي
Mad silly	*hhamak*	احمق
» » *(f.)*	*hhamka*	حمقا
» » (plural)	*hhomak*	حمق

COMPOSITION 15.

Hast thou found the wounded (men)? (Comp. 10).—I found (Comp. 10) the wounded men in the road (Comp. 2).—Where did the prisoners go out from? (Ex. 6).—The prisoners went out from the prison.—The inhabitants of Tetuan are workpe--ople.—Where did the scholars go out from?—The students went out from the school (72).—Where have they gone to? (Ex. 3).—They went to the mosque (70).—Hast thou found the thieves?—The thieves went out from the prison.—Have the governors arrived?—The governors have arrived to day (Ex. 12).—The learned men have arrived (Ex. 10) to day.—These Moors (Comp. 10) are natives of Mequinez (a belong to Mequinez).—These sailors (74) are alexandrians.—These soldiers (74) are natives of (or belong to) Fez.—The Vizir's scribes are tunisians.—The servants of the khalifa belong to (or are natives of) Tetuan.—The masons are Fezzis.—These Moors are squint eyed.—These christians are lame.—These kaids are balds.—These men (Ex. 15) are mad.—This hand--kerchief is green (Comp. 9.) This cap is red (Ex. 14).

§ 6. DIMINUTIVES OF NOUNS.

87. As a general rule the *diminutive* is formed by adding a ي after the second letter: For example:

دودة *dûda* worm — دويدة *dueeda* little worm.
كلبة *kelba* bitch — كليبة *keliba* little bitch.

88. Nouns composed of three sound letters form their diminutives by adding a ي with a *shidda* (ّ) after the second letters; thus:—

قلب *kalb* heart — قليّب *kalîeeb* little heart.
كلب *kelb* dog — كليّب *kelîeeb* little dog.

If the second letter of the three is *weak*, it is changed into و, and the ي of the diminutive is doubled by means of the *shidda;* thus:—

باب *bab* door — بويّب *bûeeb* doors. (a)
فار *far* mouse — فويّر *fooeer* little mouse.
طير *taîr* bird — طويّر *tûeer* little bird.
بيت *bîts* room — بويّت *bûeets* little room.

89. When the third letter is a ا or a و it is changed into ي above which is placed a shidda thus:—

كتاب *keetsb* book — كتيّب *ktseeb* booklet.
فلوكة *felûca* barge — فليّكة *feleeca* small boat.

90. If the third letter be a ي it becomes doubled by adding a shidda, thus:—

(a) The forma بويبة *bûîba*, is also used. The vulgar diminutive ought to have at least 5 letters: for this reason if the shidda be omitted, as in this instance, it is necessary to add *a* ة at the end vide, other examples in No. 95.

بهيمة *behîma* animal بهيّمة *behîîma* little animal.

قنين *kanâîn* (a) rabbit قنيّن *kanîîn* little rabbit.

91. If the word is of more than four. letters and the pe-nultimate letter be a ا a و or a ي these letters are suppressed thus:—

مفتاح *meftsahh* key مفيتح *mefîtshh* little key.

صندوق *sandok* box صنيدق *sanîdk* little box.

92. 1st. When the nouns are composed of *sound* letters and have a shidda over the second one, the shidda is suppres-sed, and the ي of the diminutive is placed between the letters which are repeated, thus:—

قطّة *kátta* cat قطيطة *katîta* kitten.

حبّة *hhabba* a grain حبيبة *hhbeeba*

2nd. If the nouns are composed of *weak* letters these are suppressed, following the same rule thus:—

سنّاج *sennaj* fruit basket سنينج *senînaj* little fruit basket.

فلّوس *fellûs* cock فليلس *felîles* little cock.

بطيخة *batékha* water melon بطيطيخة *batétîkha*.

93. Diminutives derived form adjectives are, generally, formed according to the above rules for nouns; thus:—

ظريف *derîf* pretty ظريّف *derîîf* prettyish.

مسكين *mskeen* poor honest مسيكين *mseekin*.

Note. Exact traslations of the above two diminutives are hard to find in English. These words, coined for the occasion, appear to give the nearest idea of the Arabic meaming.

94. Adjectives of the 6th. form. (80), which indicate the principal colours drop the initial ا, and repeat the second radical letter, at the same dime inserting a ي thus:—

(a) The form قلين *kalaîn* is also used.

احمر	*hhemar*	red	حميمر	*hhemeemar*	reddish.
اكحل	*kahhal*	black	كحيحل	*kahîhal*	blackish.
اخضر	*khadar*	green	خضيضر	*khdeedar*	

95. Finally, some diminutives are formed irregularly. The following are those most often met wich in conversation.

	Primitive.		Diminutive.
رجل	*rajul* (55) man.	رويجل	*raweejl* manikin.
أم	*üm* (C. 12) mother.	مويمة	*mûîma* little mother.
ما	*ma* water.	مويّة	*mûîia* watery.
شي	*shî* some.	شويّة	*shooîya*.
شمس	*shms* sun.	شميسة	*shmeesa* little sun sunny.
دار	*dar* house.	دويرة	*dûîra* little house.
بنت	*bents* daughter.	بنيتة	*benîtsa* little daugh--ter.
عين	*aîn* eye.	عوينة	*aiwaîna* little eye.
اذن	*udn* ear.	اذينة	*udîna*.
براة	*bra* letter.	بريوة	*berîwa* little letter (a)
كبير	*kabeer* large.	كبيبر	*kabeeber* largish.
صغير	*sagheer* small.	صغيور	*saghîwor* smallish.
طويل	*tûeel* tall long.	طويول	*tûîwel* tallish lon-gish.
ابيض	*baîd* white.	بويوض	*bûîwid* whitish.
قصير	*kaseer* short.	قصيصر	*kasîsar* shortish.

(a) Or بريّة *berîa* see rule No. 89.

Primitive.	Diminutive.
قليل *kaleel* few (little).	قليول *kalîwel* very few very little.
سخون *skhóón* hot, warm.	سخيخن *skhîkhen* warmish.

96. The feminine of diminutive adjectives terminates in ة (see 83) and their plural ين thus:—

كبيبرة *kabîbira* largish (*f*).

كبيبرين *kabîbireen* largish (plural *m. f.*)

The plural of diminutive nouns ends in *atz* (63).

EXERCISE XVI.

1. Have you seen this little worm?	1. شفتوا هذي الدويدة
2. We have not seen that little worm (Comp. 8).	2. ما شفنا شي هذيك الدويدة
3. For whom is this little dog (pup) (77).	3. لمن هذا الكليب
4. This pup (is) for my uncle.	4. هذا الكليب نعمّي (for لعمّي)
5. That little female dog is for my aunt.	5. هذيك الكليبة لعمتي
6. The soldiers went out by the little gate.	6. المخزنية خرجوا من البويّب (or البويّبة)
7. Who ate (41) the bread?	7. اشكون اكل الخبز
8. A mouse ate the bread.	8. واحد الفويّر اكل (or كلى) الخبز

9. Who ate the wheat?	9. اشكون اكل الزرع
10. A little bird ate the wheat.	10. واحد الطويّر اكل الزرع
11. Whence went out the ad- -ministrators?	11. من اين خرجوا الأمنا
12. The administrators went out from the custom house.	12. الأمنا خرجوا من الديوانة
13. That little room has two windows.	13. هذاك البويّت عندو زوج ذالطيقان
14. Thy Uncle passed the night in a little room.	14. عمّك بات في واحد البويّت
15. This booklet (is) for my aunt.	15. هذا الكتيّب لعمّتي
16. We have bought (Comp. 11) five booklets.	16. شرينا خمسة ذالكتيّبات .
17. We have bought a little boat.	17. شرينا واحد الفليّكة
18. The scholar hunted a little rabbit.	18. الطالب (Comp. 15) صاد واحد القليّن (or فليون)
19. My brother hunted five little birds.	19. اخاي صاد خمسة ذالطويّرات
20. My little (or dear) boy (is) somewhat poor.	20. عويّلي مسيكن
21. My little son is prettyish.	21. وليّدي ظريّف
22. With whom camest thou?	22. مع من جيت

23. I came with that little man.	23. جيت مع هذاك الرويجل
24. How many sons (or children) has thy cousin?	24. اشحال ذالاولاد عنده ولد عمك
25. My cousin (ie son of thy *paternal* uncle) has one little son and three little daughters.	25. ولد عمي عنده واحد الوليد وثلاثة ذالبنيتات
26. This orange is greenish.	26. هذي الليشينة خضيضرة
27. These lemons are greenish.	27. هذوم الليمون خضيضرين
28. That lemon is largish.	28. هذيك الليمونة كبيبرة
29. That stick is longish.	29. هذاك العكاز (or العصا) طويول

Pronunciation of the foregoing.

1. ... *had* (a) *ed-dûîda.*	18. ... (or *kalîwen).*
3. ... *had* (a) *el-kelîîb.*	20. *Awîîlî* ...
4. ... *enámmî* for *lî-ámmî.* (b)	21. *Ulîîdî* ...
8. ... *keld* (see No. 165) ...	24. ... *uld ámmek.*
11. ... *al oomdna.*	27. ... *laîmûn* ...
13. ... *andû* ... *tîkán.*	28. ... *laîmûna* ...
16. ... *khamsa* ...	29. ... *aokáz* (or *ása)* ...

(a) The final *a* and *i* are not pronounced: see No. 136.

(b) The ل spooned be placed at the beginning of the word instead of ن although the pronoun *en* or *ne* is more commonly used especially in Northen Morocco.

Vocabulary.

Primitives.			Diminutives.		
قفّة	*koffa*	basket (hand basket.)	قفيفة	*kafîfa*	little basket.
بوسة	*bûsa*	kiss.	بويسة	*bûîsa*	little kiss.
برميل	*bérmîl*	barrel.	بريمل	*berîmel*	little barrel.
سلّة	*sulla*	basket (round cone basket.)	سليلة	*sûlîla*	little basket.
فنار	*fenár*	lantern.	فنيّر	*fenîier*	little lantern.
كاس	*kás*	cup, glass, tumbler.	كويّس	*kûîîs*	little cup.
كورة	*kûrah*	ball globe.	كويرة	*kûîra*	little ball.
معزة	*maza*	goat.	معيزة	*maîza*	little goat kid.
زنقة	*zanka*	street.	زنيقة	*zanîka*	little street.
خبزة	*khubza*	loaf (of bread.	خبيزة	*khûbîza*	little loaf of bread.
قهوة	*káhûa*	coffee.	قهيوة	*kahiwa*	a little coffee.
مايدة	*maîda*	table.	مويدة	*mûîda*	little table.
سينية	*sînîa*	tray.	سوينية	*sûinîa*	little tray.

ما شافوا شي *ma shafû shî* — They did not see, (or) they have not seen.

قبض *kabád* — received, hast received, or caught hold.

عويّلك *awîîlek* — Thy boy.

وليّدك *wlîîdek* — Thy little son.

ولدك *wéldek* — Thy son.

اعطاني	*aatání*		gave me, (or) has given me.
اعطاك	*aáták*		gave thee, (or) has given thee.
ماحياة	*mahhîaa*		aguardiente (aniseed brandy).
مشماش	*meshmash*	or	apricots plural *col.*
مشماشة	*meshmasha*	»	apricot singular.
نيش	*nîsh*	»	apricots plural *col.*
نيشة	*nisha*	»	apricot singular.
دالروز	*der-ráûz*		of rice.
قهواجي	*kahûajî*		coffee shop keeper. (a)

COMPOSITION 16.

These Moors (Comp. 10) have seen (Ex. 10) thy boy in the market place (Comp. 13).—The sailors (74) have not seen your little son.—My boy received a little letter.—The gate-keeper (Comp. 4) has received five notes.—We have bought (Comp. 11) a little hand basket.—Thy boy has given me a little kiss.—That mariner gave me this little barrel.—I have not (Comp. 3) the little baskets of the butcher, (Ex. 7) but (Comp. 4) but I have the reed baskets of the mountaineer.—We have bought a little lantern.—Thy cousin gave me a little glass of aniseed brandy (aguardiente).—The sailor gave thee five little barrels of aguardiente.—This mountaineer gave thee a little basket of apricots.—My father (Ex. 6) gave me a little ball.—I have lost (Comp. 10) a little key (91).—This merchant (Ex. 8) gave me a little plate (91) of rice.—This kid *(m.)* (is) blackish.—These kids *(f.)* are largish.—This cat (Comp. 8) *(m.)* is whitish (95).—Thy son is shortish.—The sons (Ex. 10) of the scholar are shortish.—This little street is

(a) The termination جي *jî* is turkish.

longish.—This little loaf is warmish (95).—The coffee house keeper gave me a little coffe (ie a "small coffee").—We have bought five small loaves.—The customs administrator (Ex. 12) bought (Comp. 10) this little house.—Thy daughter (Comp. 6) is prettyish.—Hast thou bought this little table?—My father has bought this little table.—Thy uncle (paternal) (Comp. 9) has bought this little tray.

§ 7. COMPARATIVES AND SUPERLATIVES.

97. Arabic comparatives are formed by prefixing an *alif* ا to the root word (form. أَ . . . or أَفْعَل). This gramatical form is not, however, always found in common speech, and the ad-jectives of the third formation (80) are, in Morocco, almost the only kind which admit of it if it be desired to form the comparative from the positive, that is to say, of an adjective of the third formation, the ي is suppressed and an initial ا is prefixed.

The English word than is مِن *min* (literally from).

Form of the root.	Form of the positive.	Formation of comparative.
كبر	كبير large great (80)	اكبر *kebár* larger greater.
صغر	صغير small (80).	اصغر *seghár* smaller.

EXAMPLES.

1st. Joseph is bigger than Kaddúr.

1st. يوسف اكبر من قدّور
Yusef kebár min Kaddúr.

2nd. Kaddûr is smaller than Joseph.

2nd. قدّور اصغر من يوسف
Kaddúr seghar min Yusef.

98. This masculine comparative in the *vulgar,* is invariable and it is used also for the feminine (a) and for the plural of both genders: eg. Fatma is smaller than Hamed فاطمة اصغر من احمد *Fatima seghar min Hamed.*

99. The remaining adjectives which cannot take this form of comparative, form the comparative in two ways. 1st. by using the words, اكثر من (b) *ketzar min* more than, after the positive: 2nd. by using the preposition على *ala* on after the posetive thus:—

Joseph (is) more learned than Kaddúr يوسف عالم اكثر من قدّور *Yusef aalim ketzar mim Kaddúr* يوسف عالم على قدّور *Yusef aalim ala Kaddúr.*

These comparatives are called compartives of *superiority.*

100. The comparative of *inferiority* is expressed by placing the following words after the positive: اقلّ من (c) *kall min,* less than. Thus Kaddúr is less learned than Joseph قدّور عالم اقلّ من يوسف *Kaddúr aalem kall min Yusef.* (d)

101. The comparative of *equality* is expressed by placing the words بحال *bhhal,* or كيف *kîf,* both of which mean as or *like* for example: Joseph is as learned as Kaddúr or kîf Kaddúr يوسف عالم بحال قدّور *Yusef aalem bhhal Kaddúr* (or *kîf Kaddúr.*

102. The comparative form is used also for the superlative (see No. 97) but very rarely so in the vulgar tongue. Vul-

(a) The *literary* form of the feminine are فُعْلَى, and كُبْرَى

(b) اكثر is the comparative of كثير *katsîr* much adjective.

(c) اقلّ (for اقلل) is the comparative of قليل *kalîl* few (latin *paucus.)*

(d) The sentence may be inverted in this fashion. *Joseph is more learned than Kaddúr* (see No. 99) or, better, in this way. *Kaddúr is not learned lîke Joseph* قدّور ما هو شي عالم كيف يوسف *Kaddúr ma hûa shî aalem kîf Yusef.*

-garly the superlative is expressed in two ways: 1st. By pla-cing the word بالزاف *bez-zaf* (much) (a) after the positive, when the superlative is *absolute.* 2nd. By placing the article ال *al* (the) before the positive, and the prepositions في *fi* after it, when the superlative is *relative* بين *bain* (between) or de (of) د (see 76) for example: Joseph is very learned or Joseph is most learned يوسف عالم بالزاف *Yusef aalem bez-zaf* Joseph is the most learned of the men يوسف العالم في الرجال *Yusef al-aalem fî al-rejal.*

EXERCISE XVII.

1. The earth is bigger than the moon.	1. لارض اكبر من القمر
2. That dog is bigger than thine.	2. هذاك الكلب اكبر من ذيالك (b)
3. This chair is smaller than that (one).	3. هذي الشلية اصغر من هذيك
4. Fatma is better than thy mother.	4. فاطمة احسن (c) من يماك
5. Thy son is worse than mine.	5. ولدك اقبح (d) من ولدي

(a) In some districts the following words are used instead of those given above قبالة *kebala* كثير *ketzîr*, instead of بالزاف *bez-zaf*, thus:—عالم كثير *aalem ketzîr* very (or most) learned.

(b) Literally *than the dog* thine. In Arabic the noun is generally repeated.

(c) This in the comparative of حسن *hsi[illegible]* good.

(d) This in the comparative of قبيح *kab[illegible]h* bad.

English	Arabic
6. The shoemakers are better than the blacks-smiths.	الخرّازين احسن من الحدّادين 6.
7. The soldiers are worse than the labourers.	المخزنية اقبح من الفلاحين 7. (Ex. 10)
8. Thou knowest more than my brother.	كتعرف (or تتعرف) اكثر من اخاي 8.
9. I know more than thy brother.	كنعرف (or تنعرف) اكثر من اخاك 9.
10. Thou knowest less than the prince.	كتعرف اقلّ من الامير 10.
11. The prince knows more than thou.	الامير كيعرف (or تيعرف) اكثر منّك 11.
12. I have seen a bigger ladder than this.	شفت واحد السلّوم اطول (a) من هذا 12.
13. This haîk is whiter than the snow.	هذا الحايك ابيض اكثر من الثلج 13.
14. The Empress is prettier than thy aunt.	السلطانة مزيانة اكثر من عمّتك (or مزيانة على عمّتك) 14.
15. The Empress is as pretty as thy aunt.	السلطانة مزيانة بحال عمّتك 15. (or كيف عمّتك)
16. The Khalifa is less learned than the taleb.	الخليفة عالم اقلّ من الطالب 16.

(a) This in the comparative of طويل (Comp. 8).

17. This man is very mendacious (literally is a liar very much).	17. هذا الرجل كذاب بالزاف (or كثير)
18. The (door keeper) porter is very happy.	18. البواب فرحان كثير
19. This shop is very small.	19. هذا الحانوت صغيرة قبالة
20. Abdelbari is more learned than the talebs.	20. عبد الباري العالم في الطلبا
21. Joseph was the most drunken (man) of the town.	21. يوسف كان السكايري في البلاد (or ذالبلاد)
22. The *fki* is the best (man) of the town.	22. الفقيه هو المليح في البلاد
23. Kaddúr was the worst of the soldiers.	23. قدور كان القبيح في المخزنية (or ذالمخزنية)
24. My father was the best friend.	24. بابا هو (a) المليح (Ex. 7) في الاصحاب
25. The servant is the greatest enemy.	25. المتعلم هو الكبير في العديان
26. This is the greatest coward of the soldiers.	26. هذا هو الخواف في المخزنية (or بين المخزنية)

Pronunciation of the foregoing.

2. ... *dîalek.*
4. ... *ahsin* ...
5. ... *akbâhh* ...
6. *Al kharrazîn* ...

(a) Literally *is.*

8. *Katsâraf* (or *tatsâraf)* ...
9. *Kanaraf* (*tanâraf*) ...
11. ... *kaîaraf* (or *taîaráf)* ... *mennek.*
12. ... *selûm atûal* ...
13. ... *hhaîk* ...
20. *Abd-al-barî* ...
21. ... *sekaîrî fel-belád* ...
22. *Al-fakîh* ...
24. ... *ashhab.*
25. ... *adîan.*

Vocabulary.

Sweet *(adj.)* حلو *hhlû (m.)* حلوة *hhlûa.* pl. حلوين *hhlûîn* (see No. 84).

Melon (noun) دلّاحة *delláha.* pl. دلّاحات *dellahhats* collective دلّاح *dellahh.*

1st. Poor *(adj.)* مسكين *meskîn (m.)*
» » » مسكينة *meskîna (f.)* (see No. 83) pl.
مساكن *msaken.*

2nd. Poor *(adj.)* درويش *darwîsh (m.)*
» » » درويشة *darwîsha (f.)*
دراويش *darawîsh* pl. (see No. 86 3rd.)

Pretty, clever *(adj.)* ظريب *dareef (m.)* pl. as in Ex. 10 comparative اظرب *daraf.*

Compassionate *(adj.)* حنين *hhnîn* comparative احنّ *ahhann.*

Than I after the comparative منّي *minnî.*

Than thou » » » منّك *minnek.*

Fat *(adj.)* سمين *smîn* comparative اسمن *asman.*

Tailors خياطين *khaîyatîn* (for sing. see No. 7).

Butchers جزّارة *jizzarah,* or *gizzara* (sing. see Ex. 7).

Drunkerds سكايريّة *skaîrîîah* (sing. Ex. 7 to 21).

Crow (noun) غراب *gharab.*

Pigeon حمامة *hhamamah* sing. pl. حمامين *hhamamîn* or حمايم *hhamaîm.*

1st. Blind (*adj.*)	أعمى	*aâma* (*m.*)
» » »	عميا	*amîa* (*fem.*)
	عمّيان	*aommîan* pl. (literal).
	عميين	*amîîn* pl. (vulgar).

2nd. Blind (*adj.*) بصير *basîr* (*m.*) (meaning literally the well-sighted perspicacious).

	بصرا	*basara.* (a)
Unfortunate (*adj.*)	زغبي	*zoghbî* (*m.*)
Prudent (*adj.*)	رزين	*erzîn.* (*m.*)
More prudent	ارزن	*arzán.*

COMPOSITION 17.

This melon (Comp. 8) (57) is sweeter than sugar (Ex. 7). —This water melon is as cold (Comp. 8) as the snow (6).—I have not (Comp. 7) seen a man more untrustful than this shoemaker (Comp. 12).—This woman (52) is poorer than my aunt.—This (Comp. 8) bird (88) is more beautiful than that.—Abdelkader (55) is quieter than you.—My mother (Comp. 12) is quieter than thy aunt.—The moon (Comp. 12) is smaller than the sun (26).—The butcher (Ex. 7) is a greater thief (Comp. 15) than the tailor (7).—Hamed is fatter than Kaddúr.—The sailors are worse than the scribes. —The blacksmiths' (61) of Tetuan are hardes workers than the blacksmiths (b) of Tangier.—The tailors are as drunkers as the butchers.—The prince is less wise (Ex. 14) than the Fakih.—The crow is very black (80).—This pigeon is very white (Comp. 7).—Joseph is the happiest (Ex.

(a) This second expression is the word used in the North commonly.

(b) In Arabic the noun is repeated, (see first note of Ex. 17).

12) of the men (Ex. 10).—This blind man is the most unfortunate of the beggars.—What hast thou bought (Comp. 7)?—I have bought (Comp. 7) a very large basket (Comp. 16).—We have bought (Comp. 11) a very small barrel.—Ali has bought (Comp. 10) a very pretty lantern (Comp. 16).—My little boy (Ex. 16) is prettier than thine (a).—Thy little boy is prettier than mine (b).—The prince is more prudent than the Vizír.—My brother is more hardworking than thine.—The taleb knows more than I.

CHAPTER III.

RELATIONS BETWEEN NOUNS AND ADJECTIVES.

103. The adjective agrees with the noun in number and gender eg.:—

رجل مريض	*rajel marîd*	sick man.
امراة مريضة	*mraa marîdah*	sick woman.
رجال مراض	*rejal marád*	sick men.

The adjective is placed after the noun.

104. When the noun is *definite*, the adjective in connection with it must be preceded by the article ال, *al* the (51) eg.:—

الرجل المريض *al-rajel al-marîd* the sick man (lit. the man the sick).

الامراة المريضة *al-maraa al-marîdah* (lit. the woman the sick.

عودي الكبير *aûdî al-kebîr* (lit. my horse the big).

(a) Construed in Arabic *than thy little boy* see preceding note,

(b) See two previous notes,

باب داري الكبيرة *bab darî al-kebîrah* (lit. my house door the large) for the large door of my house.

105. When a noun and an adjective form a proper name the *noun* does not take the article, eg.:—عبد القادر *abd-el-kader* (a) Abdelkader: عبد الرحمان *abd-er-rahman* (b) abderrahman.

106. If the adjective *attributive* it has no article although noun may have it, as in English: eg. The master craftsman is learned المعلم عالم *al-mallem aalem:* The Sultan is sad السلطان حزنان *al-Sûltán hhaznán* (190).

107. If the noun indicates something general or collective the adjective is used in the *masculine singular,* or in the plural the latter being the form in most common use in the vulgar tongue: eg. The bread is very dear (meaning bread in gene--ral) الخبز غالي بالزاف *al-khûbz ghálî bez-zaf;* The rose is beautiful, (meaning roses in general, or as a species) الورد مزيان (or مزيانين) *al-wárd mezîán* (or *mezîaneen);* The egg is dear (meaning eggs in general) البيض غاليين (or غالي) *al-báîd ghálîîn* (or *ghálî)* (lit. The grape is dear) meaning grapes (in general) are dear العنب غالي *al-inâb ghalî.*

108. The adjective becomes plural when it is connected with a noun in the *dual* (60): eg. These two days have been beautiful هذوم اليومين كانوا مزيانين *hadûm al-yûmaîn kanû mezîáneen.*

109. When the sentence contains two nouns in succession the adjectives connected with them is placed in the *plural* eg. Joseph and Mary are good يوسف ومريم ملاح *Yusef wa mirîam melahh.*

(a) *Literally the slave of the Powerful* (meaning God).
(b) Lit. *the slave of the merciful.* (» »)

EXERCISE XVIII.

1. You (plural) are welcome (Ex. 11).	1. مرحبا بكم .
2. God bless you (Ex. 7-6).	2. بارك الله فيكم
3. Hou are you?	3. كيف حالكم
4. Well, and you? (lit. What are your news?)	4. بخير * اش اخباركم
5. I am chilled (ie have a cold) (lit. I chilled).	5. انا مروّح
6. There (will be) no harm, if God will (Ex. 13).	6. لاباس إن شا الله
7. If God will.	7. ان شا الله
8. We have bought (Comp. 11) a beautiful horse.	8. شرينا عود مزيان
9. We have seen (Comp. 8) the beautiful horse.	9. شفنا العود المزيان
10. We have seen a drunken-man.	10. شفنا رجل سكران (25) or واحد الرجل سكران
11. We have seen the drunken man.	11. شفنا الرجل السكران
12. I have a white pigeon (Comp. 7).	12. عندي حمامة بيضا
13. Hast thou the white pigeon.	13. عندك الحمامة البيضا

14. I have found (Comp. 10.) my beautiful boy (Ex. 16).	14. جبرت عويّلي المزيان
15. I have lost (Comp. 10.) my big horse.	15. تلّفت عودي الكبير
16. Hast thou seen my pretty house.	16. شفت داري الظريفة
17. Abderhman was happy.	17. عبد الرحمان كان فرحان
18. Abdelatîf (a) was a baker (Comp. 14).	18. عبد اللطيف كان خبّاز
19. The well is large big.	19. البير كبير
20. This street is wide.	20. هذي الزنقة واسعة
21. The bread, (or bread in general) is cheap.	21. الخبز رخيص
22. The grapes (107) are cheap (ie grapes in general).	22. العنب رخيص
23. The army came (Comp. 6)	23. جا (or جاوا) العسكر
24. The people came from the market (Comp. 4).	24. جاوا الناس من السوق
25. My father has passed two very good nights (60).	25. بابا جوّز ليلتين ملاح بالزاف
26. My mother has passed two very bad months (60)	26. يمّا جوّزت شهرين قباح كثير

(a) Lit. the slave of the Compassionate Benevolent.

27. I have bought two hundred weights of very dear (expensive) apricots.	27. شريت قنطارين ذالمشماش غالين
28. The oranges (or oranges) are sweet.	28. اللشين حلوين
29. The lemons (or lemons) (Ex. 16) are sour.	29. الليمون حامضين (or حامض)
30. The carpenter and the blacksmith (are) happy.	30. النجار والحداد فرحانين
31. The Imam (person who conducts worship) and the Kadi (Comp. 15) went out of the mosque.	31. الامام والقاضي خرجوا من الجامع

Pronunciation of the foregoing.

1. ... *fîkûm.*
4. ... *khebárkûm.*
5. *Ana merûûahh.*
8. ... *mezîan.*
18. *Abd-el-atif.*
20. ... *udsûa.*
24. ... *en-nás* ...
25. ... *gûûz* (or *jooz*) (at fez it is pronounced *dooz)* *kebahh* ...
28. *Al-lichîn hhlûîn.*
29. ... *hhamdîn* (or *hhámd. sing. masc.*).
31. *Al-imám* ...

Vocabulary.

Ugly discreditable, defective *(adj.)* } عيب *aîb* pl. عيوب *aîûb.*
Fault, defect noun }

Dress كسوة *késwa* my dress كسوتي *kesutsî.*

My book كتابي *kitsabî.*

Abdelgafur عبد الغفور *abd-el-ghafûr.* Proper name (lit. the slave of the merciful).

Abdelkerim عبد الكريم *abd-el-kerîm,* proper name (lit. the slave of the generous).

Surety. Guarantor ضامن *dámen* plural ضمّان *dûmman.*

Florid, choice, excellent منوّر *menûûar* plural منوّرين.

Good perfect. mature ready طايب *taîb* طايبين *taîbîn.*

Pomegranate رمّانة *rummánah* pl. (see No. 62) رمّانات *rum-mánats* collective رمّان *rumman.*

Quince سفرجلة *sfarjîlah,* collective سفرجل *sfárjel.*

Pear لنجاصة *lîngasa* (or *lînjasa*) plural in ات *ats* (62) col. لنجاص *lingás.*

(He) came not.
Has not come.
Did not come.
} ما جا شي *ma ja shî.*

Carpenters نجّارة *najjára* (singular see Ex. 14).

Farrier بيطار *baîtár* plural in ين (61) and also بيطارة *baîtára.*

Painter زوّاق *zûûak* plural in ين (61) and also زوّاقة *zûûaka.*

Watchmaker موقّني *mûágnî* plural in ة *ah* (74).

Courier, express, letter courier رقّاص *rakkás* pl. in ين (61) and also in ة *ah* thus رقّاصة *rakkasa.*

COMPOSITION 18.

This donkey (26) has a great defect.—This camel (Comp. 10) has many defects.—This is the great defect.—We have bought (Comp. 11) a new house (Comp. 7).—We have seen (Comp. 8) the new house.—He gave me (Comp. 16) a new dress (suit of

clothes).—He gave thee (Comp. 16) the new dress.—He bro--ught (Ex. 5) the grey dress of my mother.—Have you lost (Comp. 10) my red book? (Ex. 14).—He gave thee my white dress (Comp. 7).—He gave thee my green dress (80 and 83). —Abdelgafur was fortunate (happy) (Ex. 12).—Abdelkerim was (Comp. 6) better (Ex. 17) than Kadur.—Abderrahman (105) was tired (Ex 14).—The surety of my father is prudent (Ex. 14).—The trees (collective Comp. 8) are flowering.—The pome--granates are ripe.—The quinces (col.) are mature.—The pears (col.) are good (109).—The army (Comp. 6) of the Emperor has not come.—The people were *(pl.* Ex. 15) in the fundak.—The carpenters are in the shop (73) of the blacks--mith (61).—The embroiderer (Comp. 14) and the perfumer (Ex. 14) were in the shop of the coffe house keeper (Comp. 16).—The farrier and the blacksmith were in the shop of the merchant (Ex. 8).—The painter and the barber (61) have gone (Ex. 13) to Sheshowan (Ex. 9).—The watchmaker gave me a watch (Comp. 8).—The courier brought many (Ex. 10) letters.—Fatma and thy mother (Comp. 12) are strong (Ex. 15).—Abulfeda and Abulkasem (No. 36 and Comp. 4) brought (Comp. 10) much money (Ex. 13). The mason and the kaîd (Ex. 10 and 14) have (Ex. 11) much money.—The governor (Comp. 15) and the Fakîh (Ex. 17) have bought (Comp. 11) a beautiful (Ex. 7) mule (Ex. 7).

CHAPTER IV.

THE NUMERALS.

110. The numerals are of three kinds, *cardinal, ordinal* and *divisional.*

§ 1. CARDINAL NUMBERS.

a		(article indefinite واحد *wahed.*
1	واحدة	*wáhidah.*
2	اثنين	*tznaîn* or زوج *zooj.*
3	ثلاثة	*tzelatza* or ثلثة *tzeltza.*
4	اربعة	*arbaa.*
5	خمسة	*khamsa.*
6	ستة	*sîtsa.*
7	سبعة	*sebáa.*
8	ثمنية	*tsémnîa* or ثمانية *tzemanîa.*
9	تسعد	*tsaûd* or تسعة *tsesâa.*
10	عشرة	*ashara.*
11	احداش	*hhedash.*
12	اثناش	*tzenásh.*
13	ثلثاش	*tzletzash.*
14	اربعتاش	*arbatsash.*
15	خمستاش	*khamstsash.*
16	ستاش	*setstsash.*
17	سبعتاش	*sabátsash.*
18	ثمنتاش	*tzámentsash* or ثمانتاش *tsamantsash.*
19	تسعتاش	*tsesatsash.*

20	عشرين	*ashrîn.*
21	واحد و عشرين	*wahed wa ashrîn* one and twenty.
22	ثنين و عشرين	*tzanîn wa ashrîn* two and twenty.
23	ثلاثة و عشرين	*tzelatza wa ashrîn* three and twenty
30	ثلاثين	*tzelatzîn.* etc. etc. etc. etc.
40	اربعين	*arbaîn.*
50	خمسين	*khamsîn.*
60	ستين	*setstîn.*
70	سبعين	*sebaîn.*
80	ثمانين	*tsemanîn.*
90	تسعين	*tsesaîn.*
100	مية	*mîya* plural ميات *mîyats.*
101	مية و واحد	*mîya wa wahed.*
102	مية و زوج	*mîya wa zooj.*
103	مية و ثلاثة	*mîya wa tzelatza.* etc. etc. etc.
120	مية و عشرين	*mîya wa ashrîn.*
121	مية و واحد و عشرين	*mîya wa wahed wa ashrîn.*
122	مية و اثنين و عشرين	*mîya wa tsanaîn wa ashrîn*
130	مية و ثلاثين	*mîya wa tzelatzîn.*
140	مية و اربعين	*mîya wa arbaîn.*
200	ميتين	*mîyatsaîn.* dual
300	ثلث مية	*tzeltz mîya.* (a)
400	اربع مية	*arba mîya.*
500	خمس مية	*khams mîya.*
600	ست مية	*séts mîya.*
700	سبع مية	*seba mîya.*
800	ثمان مية	*tzeman mîya.*

(a) Mîya is always used in the singular, except as shewn in Rule No. 111 One may, however, also say ثلثمية اربعمية etc. see Rule 113.

900	تسع مية	*tsesa mîya.*
1,000	الف	*alef* plural الاف *alaf.*
1,001	الف و واحد	*alef wa wahed.*
1,002	الف و زوج	*alef wa zooj* etc. etc.
2,000	الفين	*alfaîn.*
3,000	ثلث الاف	*tzeltz alaf* (*alaf* is pl. see Rule No. 114).
4,000	اربع الاف	*arba alaf.*
5,000	خمس الاف	*khams alaf* etc. etc. etc.
20,000	عشرين الف	*ashrîn alef,* singular see 114.
30,000	ثلاثين الف	*tzeletzîn alef.*
100,000	مية الف	*mîyats alef* (a)
1.000,000	مليون	*melîûn* plural ملاين *melaîn.*
2.000,000	زوج ملاين	*zooj melaîn.*
20.000,000	عشرين مليون	*ashrîn melîûn.*
100.000,000	مية مليون	*mîyat melîûn.*

111. واحد *wahed* is not changed in any way when it comes before the noun, but if it *follows* the noun it should agree with it. In the first case the noun takes the article, but in the second it does not do so. eg:—

A dog واحد الكلب *wahed al-kélb.*

A bitch واحد الكلبة *wahed al-kelba.*

One dog (meaning one only) كلب واحد *kelb wahed.*

One bitch » » » كلبة واحدة *kelba waheda.*

The two first examples express our indefinite article (52) and the two latter the idea of a definite singular.

112. The word two in connection with the various decades

(a) When a noun terminating in ة has an complementary word after it, this letter is sometimes pronounced *ts* or *t*. See Rule No. 6.

is expressed by اثنين *tznaîn;* in other cases it is expressed by زوج *zooj.* eg. زوج رجال *zooj rejal* (or ذالرجال *der-rejal.* See No. 60 and 114· Two men اثنين و عشرين رجال *tznaîn wa ashrîn rejal;* twenty two men.

113. When the numerals from three to nine, inclusive, are joined with nouns or form parts of other numerals they fre--quently drop the final ة eg.:

Three days ثلث ايّام *tzeltz îyam.*

Four hundred اربع ميّة *arba mîyat.*

Five thousand خمس آلاف *khams alaf.*

114. The nouns which are attached to the numerals two to ten inclusive, usually take no article in the plural, or if they do are preceded by ذ (48 and 76) eg.

Two houses ديار زوج *zooj dîar,* or, otherwise ذلديار زوج *zooj ded-dîar.*

Three daughters ذالبنات ثلاثة *tzelatza del-benats.*

Ten houses ديار عشرة *ashrah dîar.*

The same rule is observed when these numerals are preceded by hundreds, and thousands and the decades are not expres--sed. thus:—

One hundredand three houses ميّة و ثلاثة ديار *mîya wa tzeletza dîar.*

One thousand and four houses الف و اربع ديار *alef wa drba dîar.*

In all other cases the noun must be used in the singular, although in English for instance it might be in the plural. eg.

Eleven houses احداشر دار *hhedashar dar.*

Sixteen houses ستاشر دار *setstashar dar.*

130 houses ميّة و ثلاثين دار *mîya wa tzeletzîn dar.*

NOTE. When the numerals from 11 to 19 inclusive are joined with nouns an ر is very commonly suffixed to the numeral thus: —

Eleven ducats احداشر مثقال *hhedashr metzkal.*

Sixteen ounces ستّاشر وقيّة *settsashr ûkîîa*

115. The Moors have also another way of expressing the cardinal numbers from 1,000 upwards. eg.

1,000 عشرة ميّة *ashra mîya* ten hundreds.

1,001 عشرة ميّة و واحد *ashra mîya wa wahed* eleven hundreds and one. etc. etc. etc.

1,100 احداشر ميّة *hhedashar mîya* eleven hundreds.

1,200 اثناشر ميّة *tzenashar mîya* twelve hundreds.

1,300 ثلتاشر ميّة *tzeletzashar mîya* thirteen hundreds.

And so forth up to 5,000 خمسين ميّة *khmsîn mîya* fifty hundreds.

EXERCISE XIX.

1. What hast thou?	1. اش عندك
2. I have an inkbottle and a pen (Comp. 7).	2. عندي واحد الدواية و واحد القلم
3. What hast thou seen in the room (68) of the Fakîh? (Ex. 17).	3. اش شفت في بيت الفقيه
4. I have seen (only) one book (Ex. 5).	4. شفت كتاب واحد
5. We have seen (Comp. 8) one (only) table.	5. شفنا طابلة واحدة
6. I have one (only) friend.	6. عندي صاحب واحد

7. We found (or have found) three scorpions in the stable.	7. جبرنا (او صبنا) ثلاثة عقارب في الروا
8. He gave me (Comp. 16) two books.	8. اعطاني زوج ذالكتب
9. He gave thee (Comp. 16) twentytwo books.	9. اعطاك اثنين وعشرين كتاب
10. I remained (Ex. 9 and 4) three days (59) in the Vizir's garden (Ex. 7).	10. بقيت ثلث ايام في الغرسة ذالوزير
11. I have bought (Comp. 7) six needles.	11. شرينا ستة ذلا باري
12. I stayed two days (59) in Mequinez (Ex. 13).	12. بقيت يومين في مكناس
13. We have found two hun-dred ducats (60).	13. جبرنا ميتين مثقال
14. We have bought (Comp. 11) 200 oranges.	14. شرينا ميتين لشينة (a)
15. Four hundred soldiers have come.	15. جاوا اربع مية مخزني
16. The merchant gave me 5000 ducats (60).	16. التاجر اعطاني خمس الاف مثقال
17. He gave me 2000 ducats.	17. اعطاني الفين مثقال

(a) Or it may be used in the collective form preceding it by ذ eg: ميتين ذالليشين *Miyatsain dîal-litchin.*

18. He gave thee 120 ducats.	18. اعطاك مية وعشرين مثقال
19. He gave thee 2000 oranges.	19. اعطاك الفين لشينة (ذالشين or)
20. He gave me 1004 ounces.	20. اعطاني الف واربع اواق
21. He gave me a derham. (a)	21. اعطاني واحد الدرهم
22. He gave thee 103 derhams.	22. اعطاك مية وثلاثة درهمات
23. Thou owest me 11 ducats (b).	23. كنسالك احداشر مثقال
24. I owe thee a dollar. (c)	24. كتسالني واحد الدورو (او الريال)
25. I owe thee 16 dollars.	25. كتسالني ستاشر دورو
26. Thou owest me two mi-llions of reals of vellon.	26. كنسالك زوج ملاين ذالبليون
27. Who built this house?	27. اشكون بنى هذى الدار
28. The Sultan Muley (d) Ismail.	28. السلطان مولاي إسمعيل
29. In what year did he built it?	29. فاش من عام بناها
30. In the year 1210.	30. في عام الف ومتين وعشرين
31. How many people live (dwell) in this town?	31. اشحال ذالناس كيسكنوا في هذى المدينة

(a) Half peseta of silver 1 ounce if of copper.

(b) Lit. I ask of thee.

(c) Lit. Thou askest of me.

(d) Muley lit. my lord or owner.

32. There are (literally there dwell) in it 1000 people.	32. كيسكنوا اربع آلاف ذالناس
33. I have bought this cloth (Ex. 9) for 100 ducats.	33. شريت هذا الثوب بمية مثقال

Pronunciation of the foregoing.

6. ... *sahheb* ...
7. *Jebárna* (or *sîbna*) ... *aká-reb* ... *rûa.*
11. ... *ibarî.*
20. ... *ûak.*
21. ... *derham.*
22. ... *derhamats.*
23. *Kansálek* ...
24. *Katsalnî* ... *ed-dûro* (or *er-rîal*).
26. ... *belîûn.*
27. ... *bená* ...
28. ... *mulaî Ismaaîl.*
29. *Fash men ââm benáha.*
30. *Fiââm* (or *f-áâm* ...
31. ... *kaîseknû* ...
33. ... *bé* ...

Vocabulary.

Farthing, smallest copper coin فلس *filss* plural فلوس *flûs.*

Boy (small). 1st. عويل *aûîiel* pl. عويلات *aûîilats.*
2nd. طفل *téfel* » طفال *tefâl.*

We have عندنا *andna.*

Tables (plurals) مايدات *maîdats* موايد *mûaîd* and ميادي *mîadi* 2nd. طابلات *táblats,* and طوابل *tûábel,* (for the singular. See Comp. 8.

Our neighbour جارنا *járna.*

Rabbit قلينة *kalaîînah,* pl. قلين *kalaîîn* (90) (sometimes pronounced ganaina).

Partridge حجالة *hhejalah,* pl. in ات (62) collective حجل *hhajel.*

Months pl. شهور *shehûr,* (sing. and dual see No. 60).

The year has العام فيه *al-âûm fîh,* (literally the year in it eg. The year has twelve months العام فيه اثناشر شهر *al-âám fîh tzenashr shehar.*

Ducats pl. مثاقل *metzákel,* sing. and dual see No. 60.

What age hast thou? اشحال من سنة عندك *ashal men sna aindek,* (literally, How many from year hast thou?)

Year سنة *senah* pl. سنين *senîn,* (2nd. form see No. 60).

Discovered بدع *bedáa:* went out, departed. خرج *kharrej,* (requires accusative).

Gunpowder بارود *bárûd,* pl: بوارد *bûáred.*

Friar فرايلي *feraîlî,* (pl. in ة) (74): or طالب النصارى *táleb en-nasára* taleb means lit. a *literate* man. فقيه النصارى *fakîh en-nasára* fakih means a learned man *savant.*

شريف النصارى *shereef en-nasára* shereef means a descendant of the prophet Mahomet by his daughter Fatma, a noble.

Invented (it) him بدعه *bedaû* خرجه *kharrjû.*

COMPOSITION 19.

I have twelve coppers.—The master craftsman has (Ex. 16) three knives (67).—My friend (Comp. 7) has two sons (Ex. 10) and 3 daughters (67).—This woman has (Comp. 9) 5 little boys.—We have bought six chairs (Comp. 13.—We have two tables and thirteen chairs (Comp. 13).—Our neighbour has five sons.—We have bought thirty trees (Comp. 8).— I have received (Comp. 10) seven letters (62) for my father.—I have

found (Comp. 10) four rabbits and nine partridges.—The butcher (Ex. 7) gave me two pounds (60) of beef (Ex. 5).— I stayed three months in the mountain (Comp. 4).—The year has 12 months.—The week has 7 days.—Thou receivedst (Comp. 10) twenty four bundkîs (in Arabic the sing. is used see Comp. 11).—I have received 4 ducats.—Thou owest me 400 ducats.—I owe thee 3000 ducats.—Thou owest me 106 ducats.—Thou owest me 134 dollars.—I owe thee 1005 reals of vellon.—He bought 100 oranges.—He bought 2 cwts (60) of wool (58).—What age hast thou?—I have 17 years 9 months, and 7 days (59).—How much (Comp. 9) money (Ex. 13) hast thou?—I have 7000 ducats, and 20.000 derhams (Ex. 19).— Who invented gunpowder?—A friar invented gunpowder.— In what year did he invent it?.—In the year 1382.

§ 2. ORDINAL NUMBERS.

116. The ordinal numerals from the *second* to the *tenth* may be considered adjectives of the first formation see No. 80.

Ordinals masculines.

First	1st.	أوّل	*ûûel.* (a)
	2nd.	أوّلي	*ûûelî.*
	3rd.	أولاني	*ûelanî.*
Second		ثاني	*tzanî.*
Third		ثالث	*tzaletz.*
Fourth		رابع	*rábá.*
Fifth		خامس	*khámés.*

(a) أوّل is of the formation أفعل No. 97.

Sixth	سادس	*sâdés.* (a)
Seventh	سابع	*sâbá.*
Eighth	ثامن	*tzamen.*
Ninth	تاسع	*tsasa.*
Tenth	عاشر	*aashar.*

Ordinals feminines.

First	1st.	اوّل	*ûûela.*
	2nd.	اوّلية	*ûûilîah.*
	3rd.	اولانية	*ûelánîa.*
Second		ثانية	*tzanîah.*
Third		ثالثة	*tzaltza.*

NOTE. The remaining ordinals to the *tenth* inclusive are formed by adding ة to the *masc. ah* thus.—Fourth اربعة *rabáah,* etc. etc. see No. 83.

117. From *eleventh* upwards the ordinal is formed by placing the article ال *al,* before the cardinal number. The ordinals, thus formed are invariable ie take the same form for both genders eg.—

A tenth *(m.)* a tenth *(f.)* الاحداش *al-hhedash.*

A twelfth *(m.)* a twelfth *(f.)* الاتناش *al-ténásh* or *et-tenash.* (b)

§ 3. DIVISIONAL NUMERALES (PARTITIVES).

118. The partitive numerals, from the *third (part)* to the

(a) Derived from سدس, which for the sake of euphony has been changed to ست or ستّة.

(b) The initial ا, *alif* not being pronounced (see No. 11) it is, vulgarly considered asif written التناش *et-tenash.* Bear this in mind in other instance of the same kind.

tenth (part) are derived from the cardinals, and are trilite-rate of the formation فُعْل or فُعُل.

Half	نُصّ	*nûss.* (a)
Third part	ثلث	*tzûltz* or *tzûlûtz.*
Fourth part	ربع	*rubaa* or *rûbûah* or *arbah.*
Fifth part	خمس	*khûms* or *khûmûs.*
Sixth part	سدس	*sûds* or *sûdûs.*
Seventh part	سبع	*subâ* or *sûbûa.*
Eighth part	ثمن	*tzûmûn.*
Ninth part	تسع	*tzusa* or *tzûsûâ.*
Tenth part	عشر	*aûshûr.*

From the eleventh part upwards the partitives are expres-sed by means of the cardinals, in this manner:

An eleventh part 1st. واحد من احداش *wahed min hhe-dash* (lit. one from eleven).

2nd. قسمة (او جز) من احداش *kesmah* (or *jûz*) *min hhedash,* (lit. meaning a part of eleven).

A thirteenth part 1st. واحد من ثلطاش *wahed min tzeltzash,* (lit. one from thirteen).

2nd. قسمة (او جز) من ثلتاش *kesmah* (or *jûz*) *min tzeltzash,* (lit. a part of thirteen).

A hundredth part 1st. واحد في الميّة *wahed fî al-mîyah,* one in the hundred.

2nd. قسمة (او جز) من ميّة *kesmah* (or *jûz*) *min mîyah.*

The plural of the partitives is of the formation أَفْعَال, that is, . ا . . ا, for example:

(a) Thi is a contraction of the literal word نِصْف the plural *vulgar* is انصاص *nessas,* for أَنْصَاف *lit.*

Fourth part	ربع	pl.	ارباع	*arbáá.*
fifth part	خمس	pl.	اخماس	*khemas,* etc. etc. etc.
Three fourths ($^3/_4$)	ثلث ارباع			*tzeltz arbáá.*
Three fifths ($^3/_5$)	ثلث اخماس			*tzeltz khmas.*

EXERCISE XX.

1. How is thy father? (Ex. 12).	1. كيف كان باباك
2. He is a little tired.	2. عيّان شوي
3. How is thy brother?	3. كيف كان اخاك
4. How is (a) thy uncle?	4. كيف كان عمّك
5. How are thy sons?	5. كيف كانوا اولادك
6. All (of them) are well.	6. كلّهم (او كلّها) لاباس.
7. What hast thou read?	7. اش قريت
8. I have read the first book?	8. قريت الكتاب الاوّل
9. Hast thou read the second book?	9. قريت الكتاب الثاني
10. I have read the third book.	10. قريت الكتاب الثالث
11. What chapter hast thou read.	11. اش من باب (او فصل) قريت
12. I have read the eighth chapter.	12. قريت الباب الثامن
13. I have read the eleventh and the twelfth chapter.	13. قريت (البيبان) الاحداش والاثناش

(a) كان and كانوا are really. *Past* tense form.

14. Yesterday (Comp. 10) I received the second letter.	14. البارح (اوامس اويامس) قبضت البراة الثانية
15. To day (Ex. 12) I have received the third letter.	15. اليوم قبضت البراة الثالثة
16. He was born in Mecca in the 8th. year of the Hegira (flight of Moha-med)	16. خلق في مكّة في العام الثامن من الهجرة
17. What book is this?	17. اش من كتاب هذا
18. This is the tenth book.	18. هذا الكتاب هو العاشر
19. Where is the tenth chap-ter.	19. واين الباب العاشر
20. The tenth chapter is on (in) the twentieth page.	20. الفصل العاشر في الورقة العشرين
21. He came to Alexandria, (on) thursday that is to say the 20th. day of Shaban. (a)	21. جا لاسكندرية نهار الخميس يعني يوم العشرين من شعبان (او في العشرين)
22. A day is the seventh part of a week.	22. واحد النهار هو(b) سبع الجمعة (او السبع ذاالجمعة)
23. A week is the fourth part of a month (60).	23. واحد الجمعة هي ربع الشهر (او الربع ذاالشهر)

(a) Eighth month of moslem year.

(b) هو *hûa* he and *hîa* she *it* are often used to express the present tense of the verb "to be."

24. He gave me the half of an orange.	24. اعطاني نصّ لشينة (او لنصّ ذواحد اللشينة)
25. He gave me the third part of the rent.	25. اعطاني ثُلث الكرآ (او الثلث ذالكرا)
26. When did thy father die?	26. فيوق (او فيق) (او في وقت) (او اي وقت) (a) (او متى) مات ابوك
27. He died in the year 1820.	27. مات في عام الف وثمان ميّة وعشرين
28. What hour (o'clock) is it?	28. اش من ساعة هذي
29. Four o'clock (lit. the fourth hour).	29. الاربعة
30. Half past four (lit fourth and a half).	30. الاربعة ونُصّ
31. Five o'clock (lit. the fifth hour).	31. الخمسة
32. A quarter past 5 (lit. the fifth and a quarter).	32. الخمسة وربع

Pronunciation of the foregoing.

5. ... *ûládek.*
6. *Kûllûm* (or *kûlla)* ...
7. ... *karîtsî.*
8. *Karîts* ...
11. *Ash min bab* (or *fasl).*
14. *Al-barah* (or *amss* or *yamss*) ...
16. *Khalák... Mekka... héjrah.*
20. ... *warka* ...

(a) Contractions for the what time.

21. ... *Askandrîa enhár la khemîss îanî ... shaban ...*

25. ... *kerá.*

26. *Fîwak* (or *fûîak, fi-wakts, aî wakts, emta*) *mats ...?*

Vocabulary.

Chapter of the Koran سورة القران *sûra al-koran.*
Sunday نهار الاحد *néhar al-hhad.*
Monday نهار الاثنين *nehár al-tznîn.*
Tuesday نهار الثلاثا *nehar al-tzeltza.*
Wednesday نهار الاربعة *nehar al-arbáá.*
Thursday نهار الخميس *nehar al-khemîs.*
Muftî (Doctor of Moslem Law) مفتي *meftsî* (a) plural مفاتي *meftsî.*

That is, that is to say يعني *îanî.*
Ramadan رمضان *rámádán.*

Note. The ninth Mohamedan month ie the month in which Moslems fast from sunrise to sunset, and eat at night as much as they like.

Has born (ie has given birth to) (*f.*) ولدت *wuldets.*
Each son every son كلّ ولد *kûll wuld.*
Inherited, or has inherited ورث *wuretz.*
Minute دقيقة *dekîkah,* pl. دقايق *dekaîak.*
Except less only غير *ghaîr,* إلّا *îlla.*

Less a quarter غير ربع *ghaîr rûba,* (or *érba;* ربع الّا *illa rûba,* which latter is vulgarly contracted into *al-lárû.*

Anchor (verb) مخطاب *mokhtaf.*
Centime (of a peseta) موزونة *mûzûnah,* pl. موزونات *mûzûnats,* (62), also وجوه *ûjûh* pl. for dual see No. 60.

(a) In Morocco it is generally pronounced *meftsî* but in strict literal Arabic it is مفتي *muftî* ie the present partciple of the verb افتي

COMPOSITION 20.

Who has come?—The courier (postman) has come (Comp. 18) —Yesterday the first courier came.—The second courier arri- -ved to day (Comp. 18).—Yesterday I received the first letter, and to day I received the second.—What hast thou read?—I have read the first chapter of the koran.—I have read the 1st. chapter of the Koran.—I have read the 5th. chapter of the Koran.—I have read the 9th. chapter (Ex. 20) of this book.—The tenth chapter is on the thirtieth page.—The mufti (Comp. 13) left Mequinez on sunday.—My son (Ex. 13) left Mogador (Comp. 14) on monday.—The mufti arrived at Marrakesh (Ex. 9) on tuesday.—The Sultan arrived at Fez (56) on wednesday, that is on the 20th. day of Ramadan.—When did he arrive at Alexandria?—He arrived at Alexandria in the tenth year of hejirah.—This book is the fiftieth.—That book is the eightieth. —My mother (Comp. 12) has given birth to the sixth son (Ex. 9).—Each son inherited the twentieth part.—What o'clock is it? (lit. what hour is it).—It is 4 minutes past 3.—It is half past 3.—It is a quarter to 5 (lit. the 5 less a quarter).—It is 5 minutes past 6.—It is 10 minutes past seven.—He has given me the half of a pomegranate (Comp. 18).—He gave me the half of a melon (57).—He bought (Comp. 10) the half of a water melon (Comp. 17).—I have seen a very large anchor. —How much (Comp. 9) money hast (Ex. 13) thou?—I have a centime.—I have bought (Comp. 7) eight houses (Comp. 10). —I have seen 9 towns.

CHAPTER V.

PRONOUNS.

119. Arabic pronouns are of three kinds, viz, *personal de-monstrative* and *relative.*

§ 1. PERSONAL PRONOUNS.

120. The personal pronouns are of two kinds, viz the *sepa-rate* and the *suffixed.* The *primer* kind form a separate word and are the subjects of the phrase, a sentence. The *latter* are used as adjuncts, direct or indirect, of nouns verbs and arti-cles, and thus, joined with them, form, a single word. The personal, separate pronouns are the following.

Singular.

I *(m.* and *f.)*	انا	*ánά;* or	انايا	*ánáîá.*	
Thou *(m.* and *f.)*	انت	*antsa,* or *enta* (a)	انتين	*entîn*	
	انتينَ	*entîna*	انتايا	*entaîa.*	
He *(m.)*	هو	*hûa.*			
She *(f.)*	هي	*hîa.*			

Plural.

We,	*(masc.* and *fem.)*	احنا	*hhená;*	احنايا	*hhenáîa.*
You ye,	(do do)	انتم	*entûm;*	انتما	*entûma.*
They	(do do)	هم	*hûm;*	هما	*hûma.* (b)

(a) In future we will as a rule use *t* to represent the letters ت and ث, observing however that their sound is smoother than that of ط which letter is always pronounced with a certain amount of emphasis.

(b) *Entuma* and *hûma* are really *dual* forms, which number is not in common use.

121. When there are two personal pronouns in succession in a sentence, the 1st. person, is placed before the 2nd. and the 2nd. before the 3rd. thus:—

Thou and I (lit. I and thou) انا وانت *ana wa anta* or rather انا و ايّاك *ana wa îîak.*

Thou and he انت و هو *anta wa hûa;* or انت و ايّاه *anta wa îîáh.* (a)

122. A third personal pronoun is sometimes used as a subs--titute for the present indicative of the verb *to be.* thus:—

This *is* the Sultan هذا هو السلطان *háda hûa al-Sûltan.*

This *is* the Sultana Empress هدي هي السلطانة *hadî hî al-Sûltanah.* (190)

Note. These pronouns are usually made use of to make the meaning of the sentence clearer. For instance in the above sentences if the pronouns were omitted they might signify *this Sultan this Sultana.*

EXERCISE XXI.

1. Where hast thou been?	1. فاين كنت
2. I have been in the market.	2. كنتْ في السوف
3. I have bought a melon (Comp. 17).	3. انا شريتْ واحد الدّلاحة ,
4. Thou hast bought two me--lons.	4. انت شريت زوج ذالبطّيخ (او بطّيخات)
5. He has bought a ladder (Ex. 17).	5. هو شرئ واحد السلّوم

(a) The partciple ايّا which in conjunction with the suffixed pronouns is used in the literal Arabic as the subject of the verbs is not commonly used except in the instances qusted here.

6. She has bought 3 chickens (col.) and 4 partridges. (col. Comp. 19).	6. هي شُرتْ ثلاثة ذالـجداد (او جاج او دجاج) واربعة ذالحجل
7. We *(m.)* have bought (Comp. 11) 5 barrels.	7. احنا شرينا خمسة ذالبرامل
8. We *(f.)* have bought 6 very pretty lanterns (Comp. 10).	8. احنا شرينا ستّة ذالفنارات ظراف بالزّاف
9. You *(m.)* have bought (Comp. 11) 7 horses (Ex. 7).	9. انتم شريتوا سبعة ذالخيل
10. You *(f.)* have bought a basket (Comp. 16) of grapes (107).	10. انتم شريتوا واحد السلّة ذالعنب
11. They *(m.)* bought (Comp. 11) 2 measures of wheat (Ex. 9) and a half measure of barley (60).	11. هم شروا مدّين ذالزرع ونصّ مدّ ذالشعير
12. They *(f.)* bought 2 new dresses.	12. هم شروا زوج ذالكساوي جدُد
13. I have seen the needles (Ex. 19) on the table.	13. انايا شفت الإباري على المايدة
14. Thou hast brought the gold (8) of the merchant (Ex. 8).	14. انتين جبت ذهب التاجر

15. The servant (*m.*) (Ex. 7) has brought the cup of the cafe-keeper (Comp. 16).

15. المعلم حاب الكاس ذالقهوا جي

16. He has brought the water for the craftsman.

16. هو جاب الما للمعلّم

17. She has brought the cinnamon (20) for the cook (*m*).

17. هي جابت القرفة للطبّاخ

18. We (*m.*) have brought (Comp. 11) the snow from the mountain.

18. احنايا جبنا الثلج من الجبل

19. You (*m.*) have seen (Comp. 8) the Rice bird (very like a starling) (9) in the window (10).

19. انتما شفتوا الزرزور في الطاقة

20. You (*f.*) have seen the light (14) in the prison (Comp. 15).

20. انتما شفتوا الضوفي الحبس

21. They (*m.*) have seen (Ex. 10) the new bridge (72) (Comp. 7).

21. هما شافوا القنطرة الجديدة

22. They (*f.*) have seen the Tangier road (22) Comp. 3).

22. هما شافوا الطريق ذطنجة

23. Thou hast seen the grey-hound (21) of Ali (Ali's greyhound).	23. انتين شفت السلوقي ذعلي
24. Thou and I will go to Ceuta.	24. انا وانت (او انا واياك) نمشوا لسبتة
25. Thou and I will eat this bread.	25. انا واياك ناكلوا هذا الخبز
26. Thou and he will come to my house (Ex. 3).	26. انت وهو (او انت واياه) تجيوا لداري
27. This is the Spanish Ambassador (lit. Ambassador of Spain).	27. هذا هو البشدور ذاصبانية
28. This is the French Consul (lit. Consul of France)	28. هذاك هو القنصو ذفرانسة
29. He is the Kadi of Rabat.	29. هو القاضي ذالرباط
30. These are the Talebs of Tetuan.	30. هذوم هم الطلبا ذتطاون
31. This is the camel driver (Comp. 10) of Alkazar.	31. هذا هو الجمال ذالقصر

Pronunciation of the foregoing.

4. ... *battékh* (col.) (or *batte-khats* plural).
6. ... *sherat* ... *jedád* (or *jaj* or *dejaj*) ...
7. ... *béramél.*
8. ... *fenárát* ...
11. ... *shâîr.*
12. ... *kesawî* ...
17. ... *jábét* ... *tebbákh.*
24. ... *nemshoo* ... *sébta.*

25. ... *nâklû* or *nákûlû* ...
26. ... *tejiû* ...
27. ... *Bashador* ...
28. ... *Fransa.*

Vocabulary.

Broom شطّابة *shettaba* pl. شطاطب *shetateb.*

1st. Oil jar كوزة *kûza* (not often used).

2nd. بطّة *betta* plural in ات, thus بطات or بطّاط *bettat.*

3rd. زيّاتة *zîîata* plural in ات and also زيايت *zîâîts.*

Slave (*m.*) عبد *abd* pl. عبيد *abîd* مملوك *mémlûk.* pl. مماليك *mémálék.*

Hedgehog (*m.*) قنفود *kanfûd* pl. قنافد *kanáfed.*

Funeral جنازة *jendza* pl. جنايز *jenaîz.*

Fig كرموسة *karmûsa* pl. كرموسات *karmûsats* (62) or كرموس *karmûs.*

Pricklypear هندية *hindîa* pl. هندي *hindî;* sometimes called كرموسة النصاري *karmûsa en-násará* (lit. fig. of the Christians).

Roads (pl.) طرقان *turkán* (for. sing. see No. 22).

You have عندكم *aindkûm.*

Sealing wax لك *lek.*

Brick اجورة *ajora* (vulgarly pronounced often *lajora*) pl. in ات (62) collective اجور *ajor* or *lajor.*

We will buy نشروا *nasheriû.*

Larache (a town in Morocco) العرايش *al-araîsh.*

Arzila (do do) ارزيلة *arzaîla.*

Saffî (do do) اسفي *asfî.*

Prince of Believers امير المومنين *amîr al-mûmenîn.* One of the titles of the Sultan of Morocco.

COMPOSITION 21.

I have bought a broom.—I have bought an oil jar.—Thou hast bought 8 brushes.—Thou hast bought four oil jars.—He has bought (Comp. 10) a slave.—Thou hast bought six slaves. —She has bought a hedgehog.—We (*m.*) have seen a funeral. —To day (Ex. 12) we have seen two funerals.—We have bought a basket (Comp. 16) of figs (col.).—He has light fire (12). —The man-sérvant has two pounds (60) of fresh butter (Comp. 9).—We have seen (Comp. 8) the well (Ex. 3) of thy father's garden.—You (*m.*) have seen (Comp. 8) the jewish quarter (Ex. 3) of Tetuan.—You (*f.*) have seen the key (Ex. 3) of my father's house.—They (*m.*) have (Ex. 11) the portrail (Comp. 3) of Mary (47).—The roads are bad.—We (*m.*) have (Comp. 19) the wool (Comp. 3) of the merchant.—We (*m.*) have a very long cannon (Comp. 13 and 8).—We (*f.*) have bought (Comp. 11) a very pretty (Comp. 17) knife (Comp. 10).—Thou hast seen the sky and the land (Comp. 3).—You (*m.*) have a very good (Ex. 7) heart (65).—You (*m.*) have twenty camels (Comp. 10).—You (*f.*) have some (Comp. 11) bottles (Comp. 11).—Have you (*f.*) some towels? (Comp. 12). —We (*f.*) have six towels.—Who has sealing-wax for (77) this letter? (62).—I have sealing wax for that (Comp. 7) letter.— Have you (*m.*) bricks? (col.).—We (*m.*) have two thousand (60) bricks.—Thou and I will buy this mill (57).—Thou and I will go (Ex. 21) to Mequinez (Comp. 15).— Thou and I will come (Ex. 21) to the garden of my uncle (Comp. 9).—This is the blacksmith (61) of Larache.—That is the kaîd (Ex. 10) of Arzila.—He is the Basha of Fez (56). —He was (Comp. 6)

the Prince of Believers.—These (*m.*) are the tax-gatherers (Ex. 16) of Saffî.—They (*m.*) are the tax-gatherers of Moga-dor (Comp. 14).

§ 2. SUFFIXED PRONOUNS.

123. These pronouns are of two kinds, *direct* and *indirect.* They are direct when suffixed to *verbs,* and in other cases are *indirect.* When joined to verbs or articles they have the meaning of our *personal* pronouns; and when joined to nouns have the meaning of our *possessive* pronouns.

Such pronouns are *always* placed *after* the words they qualify, and the article is never used before the noun to which they are joined.

SUFFIXED PRONOUNS.

Singular.

Persons.	Meaning.
1st. com. ي *î* or *îa.*	*Me,* when it is the objective of a verb or a preposition *my mine* masc. fem. sing and plural, when used with nouns.
2nd. com. ك *ek* or *k.*	*Thee, when* it is the objective of a verb or a preposition *thy thine,* masc. fem. sing. and plural, when used with noun.
3rd. masc. ه *h* or *û.*	*Him it,* when it is the objective of a verb a preposition. His, masc. sing. and plural when used with noun.

3rd. fem. ها *ha* or *a*. — *Her it,* when it is the objective of a verb or preposition.

Plural.

1st. com. نَا *na*. — *Us,* with verbs and preposition, *as an* objective. *our,* with nouns masc. fem. sing. and plural.

2nd. com. كُم *kûm*. — *You,* with verbs and prepositions *as an,* objective. *Your,* with nouns, masc. fem. sing. and plural.

3rd. com. هُم *hûm* or *ûm* — *Them,* with verbs and prepositions.

124. The first personal suffix ي *î* is changed into ني *nî,* when it is joined to a verb: thus—

شاف *shaf* he saw.
شافني shaf-*nî* he saw *me*.
دار *dar* house.
داري dar-*î* *my* house.
قلب *kalb* heart.
قلبي kálb-*î* *my* heart.
اولاد *ûlad* sons.
اولادي ûlad-*î* *my* sons.
ديار *dîar* houses.
دياري diar-*î* *my* houses.
قدام *kûddam* before (in front of).
قدامي kûddam-*î* before *me*.

125. When words end in ا, و, or ي the suffix ي is generally pronouncee *ia*: thus— ورا or مورا *mûra,* or *ûra;* Behind. Behind *me* وراي or موراي mûrá*îa* or ûra*îa*. Father ابو *bû*. *My*

father ابوي *bûya;* (a) In فيه *fî* in *me* فيي fî-*ía* or فيّ *fîya.*

126. The suffix ك ie the 2nd. personal, is pronounced *ék* or *ak* when the word to which it is joined ends in a consonant but when the word ends in a prolonged letter the suffix is pronounced simply *k* thus: *He* saw thee شافك shaaf*ek*. *Thy* heart قلبك kalb*ek*. *Thy* house دارك dár*ek*. *Thy* sons اولادك ulad*ek*. *Thy* father ابوك bû*k*, or باباك baba*k*. In *thee* فيك fî*k*. On *thee* عليك alî*k*. ب *bi*, with بك bi*k*.

127. The suffix of the third person masc. is pronounced *û* when the word ends in a consonant; but after a final prolonging letter (29), or a *kesra* it is pronounced *h* thus:—

He saw *him* (or it) شافه shaaf*û*.

His heart قلبه kalb*û*; *his* house داره dar*û*.

His sons اولاده ûlad*û*; *his* houses دياره dîar*û*.

In *it* فيه fî*h*; with *it* or, with *him* به bi*h*.

Hast thou bought the pen? شريت القلم *sherîtsî al-kalam?*

I have bought it (lit. *him*) شريته sherîts*û*, from him, *it*, منه menn*û*. (b)

128. The suffix of the 3rd. person feminine is pronounced h*a* always when it is preceded by a *kesra*, or by a prolonging letter; but in other cases it is usually pronounced *a*.

The plural suffixes' pronunciation is invariable, excepting

(a) The words بابا *father* and يمّا *îmma mother*, are vulgarly used to signify *my father* or *my mother*, without having the ي suffixed.

(b) When the preposition من is joined to the suffix the ن is, as a rule, repeated thus: From *me* منّي mennî. From *thee* منّك menn*ek*. In some parts of Morocco, the third pers. fem. sing. and the first and second persons of the plural are exceptions to this rule, thus: From *you* منكم min*kûm*. From *her* منها mina or min*ha*.

that of the 3rd. person which frequently in N. Morocco and always in S. Morocco is pronounced *ûm* in the cases in which the singular is pronounced *û*.

EXAMPLES.

Third person feminine singular.

He saw her شافها shaaf*a; her* heart قلبها kalb*a*.
Her house دارها dar*ha* or dar*a*.
Has thou bought the inkstand? شريت الدواية *sherîtsî aldûaîa*.
I have bought it (lit. *her*) شريتها sherîts*a*.
Her sons اولادها ûlad*a; her* houses ديارها dîar*a* or diar*ha*.
In *her* فيها fî*ha;* with *her* بها bi*ha*.

First person com. gender plural.

He saw *us* شافنا shaf*na; our* heart قلبنا kalb*na*.
Our house دارنا dar*na; our* sons اولادنا ûlâd*na*.
Our houses ديارنا dîar*na;* in *us* فينا fî*na*.

Second person com. gender plural.

He saw *you* شافكم shaf*kûm; your* heart قلبكم kalb*kûm*.
Your house داركم dar*kûm; your* sons اولادكم ûlad*kûm*.
Your houses دياركم dîar*kûm;* in *you* فيكم fî*kûm*.

Third person com. gender plural.

He saw *them* شافهم shaf*ûm; their* heart قلبهم kalb*ûm*.
Their house دارهم dar*um* or dar*hûm; their* sons اولادهم ûlad*ûm*.

Their houses ديارهم dîar*ûm* or dîar*hûm*; in *them* فيهم fì*hûm*.

129. If the last radical letter of the verb. is a ي preceded by a *fatha* (161) it is changed into ا, *a*, when joined to a suffix, for example:

He gave اعطى *adtá*; he gave *me* اعطاني aata*nî*.
He gave *thee* اعطاك aata*k*; he gave *him*; اعطاه aata*h*.
He gave *her* اعطاها aatá*ha*; etc. etc. etc.

130. The ا in the terminals وا, and توا of verbs when joined to any suffix is suppressed thus:—

You saw شفتوا *shûftsû*; you saw *me* شفتوني shuftsû*nî*.
You saw *him* شفتوه shuftsû*h*; you saw *her* شفتوها shuftsû*ha*.
They saw شافوا *shafû*; They saw *me*; شافوني shafû*nî*.
They saw *thee* شافوك shafû*k*; They saw *us* شافونا shafû*na*.

131. When the suffix is joined to a noun ending in ة this letter is changed into ت *t* or *ts*, thus:—

Letter براة *bárâa*; my letter براتي *baratsî*.
Thy letter براتك *baratek*; his letter براته *baratu*, etc.

132. When a verb governs two pronouns the one conveying the more direct objective is placed first, and that indicating the less direct objective second thus:—I will tell *thee it* (or it to thee انا نقوله لك ana enkolû lek; He sold *it* (to) *me* باعه لي هو hûa baaû lî; He wrote *it* (to) *us* كتبه لنا katabû-l-*na*. (a)

§ 3. POSSESSIVE PRONOUNS.

133. In No. 123 it was stated that the *personal* pronoun *suffixes* signified possession when joined to nouns. The words

(a) The preposition ل in this example is left without a vowel, or rather an ا, and forms a syllable with thee ب, in this way. *Kets-bûl-na*.

ديال *dîal*, and متاع *mtaa* are also vulgarly used by the Moors with the various suffixes to denote possession.

EXAMPLES.

Me, mine ديالي *dîalî (m. f.* sing. or pl.) or متاعي *emtaaî.*

Thee, thine ديالك *dîalek (m. f.* sing. or pl.) or متاعك *emtaaek.*

Him, his دياله *dîalû (m.* sing. or pl.) or متاعه *emtaaû.*

Her, hers ديالها *dîala (f.* sing. or pl.) or متاعها *emtaaha.*

Us, our, ديالنا *dîalna (m. f.* sing. or pl.) or متاعنا *emtaana.*

You, your, yours ديالكم *dîalkûm (m. f.* sing. or pl.) متاعكم *emtaakûm.*

Then, their, theirs ديالهم *dîalhûm* or *dîalûm (m. f.* sing. or pl.) متاعهم *emtaahûm.*

134. When the possessives *mine, thine,* etc., are used in the sense of attributes, or are alone in a sentence, they are expressed by the words ديالي *dîalî* or متاعي *emtaaî;* ديالك *dîalek,* etc. etc. (133) thus:—

This book is mine هذا الكتاب ديالي *had al-kitab dîalî.*

This ship is mine هذا المركب متاعي *had al-markeb emtaaî.*

This house is mine هذا الدار ديالي *had ed-dar dîalî.*

Whose (lit. of whom) book? is this دمن هو هذا الكتاب *demin hûa had el-kitab?*

Mine ديالي *dîalî* or متاعي *emtaaî.*

Whose (of whom) is this house? ديالمن هذا الدار *dîalmin had ed-dar.*

Ours ديالنا *dîalna* or متاعنا *emtaana.*

135. Beyond these two cases the possessives may be ex-pressed either by suffixes united to nouns (as has been ex-plained in No. 123 and following rules), or by the words

ذيالي or متاعي *emtaaî* etc, but in the latter case the article must be placed before the noun preceding the pronoun thus: My book كتابي *kitabî* or الكتاب ذيالي *al-ketab dîalî*. My ship مركبي *markabî* or المركب ذيالي *al-markeb dîalî*. My house داري *darî* or الدار متاعي *ed-dar emtaaî*. Your house داركم *darkûm*, or الدار ذيالكم *ed-dar dîalkûm*.

EXERCISE XXII.

1. Whence hast thou come? (Ex. 6 and 7).	1. من اين جيت
2. I have come from my house.	2. جيت من داري
3. Hast thou seen my servant.	3. شفت المتعلّم ذيالي
4. I saw him on the roof.	4. شفته في السطح
5. Where did thy sons see thee.	5. واين شافوك اولادك
6. My sons saw me in the garden (Ex. 7).	6. اولادي شافوني في الغرسة
7. Of what thinkest thou or (of what art thou thinking).	7. واش كتخمّم
8. I think (am thinking) of thee and of her.	8. كنخمّم فيك وفيها
9. The Sultan gave him two thousand dollars (60).	9. السلطان اعطاه الفين دورو

10. The Vizier gave her a dress (Comp. 18) of silk.	10. الوزير اعطاها واحد الكسوة ذالحرير
11. I gave her a ring of gold and two bracelets of silver.	11. انا اعطيتها واحد الخاتم ذالذهب وزوج دبالج (او نبايل) ذالنقرة (او ذالفضة)
12. I bought (Ex. 7) his book.	12. شريت كتابه
13. I saw her daughter in the street (Ex. 7).	13. شفت بنتها في الزنقة
14. He saw his father.	14. هو شاف باباه (او ابوه)
15. She saw her father.	15. هي شافت باباها (او ابوها)
16. The scribe (80) of the Basha bought my ink-bottle (Comp. 7).	16. كاتب الباشا شرى الدواية ديالي
17. I love thee very much.	17. انا كنحبك بالزاف
18. Thou lovest me very much.	18. انت كتحبني بالزاف
19. I love (or like) him.	19. انا كنحبه
20. I love (or like) her.	20. انا كنحبها
21. Thou lovest us.	21. انت كتحبنا
22. I love you (pl.)	22. انا كنحبكم
23. I love them.	23. انا كنحبهم
24. His sons were with thee.	24. اولاده كانوا معك
25. Her sons went with him (Ex. 13).	25. اولادها مشوا معه

26. Our son went with her.	ولدنا مشى (او غدا) معها 26.
27. Our sons bought (Comp. 11) your lambs.	اولادنا شروا الخرفان ذيالكم 27.
28. Your son bought my lamb.	ولد كم شرى الخروف متاعي 28.
29. Your daughter bought (Ex. 21) their haîks.	بنتكم شرت حياكهم 29.
30. Thy servant *(m.)* has bou- -ght a she-camel. (Comp. 10).	المتعلم ذيالك شرى واحد الناقة . 30.

Pronunciation of the foregoing.

4. ... *setáhh.*	15. ... *sháfets* ...
7. *Fash katkhammem?*	17. ... *kanhhébbek* ...
8. *Kankhmmem* ...	18. ... *kathhébbnî* ...
10. ... *dal-hharîr.*	26. ... *mesha* (or *ghadá)* ...
11. ... *aatîtsha* or *aatîtsa* ... *al-khatem* ... *debálej* ... (or *nebáîl)* *den-nôkara* (or *dal-fudda)*.	27. ... *ál-khorfán,* or *kher- -fán* ...
	28. ... *el-khoroof* ...
	29. ... *hhoîîákûm.*

Vocabulary.

Quarter (i.e. district of a town) حومة *hhaûma,* pl. حوم *hhaûm.*

Kitchen قشينة *hochîna,* or كشينة *ketchîna,* (this really a Spanish word) (in lit. (tsh) Arabic the word is مطبخ pl. مطابخ).

Carpet زربيّة *zarbîya,* pl. زرابي *zarábî.*

Mattress مضرّبة *medarrba,* pl. in ات.

Tongs, pincers لقّاط *lakkat.*

Spoon معلق *maldk,* pl. معالق *mádlek,* 2nd. مغرفة *magharfa,* No. 72.

Shepherd, pastor drover راعي *raaî,* pl. رعيان *roaîan.*

Milk حليب *hhlîb.*

Tea اتاي *átâî,* Coffee, sing. see Comp. 16 pl. قهاوي *kahawî.*

Carafe برّادة *berráda,* pl. برارد *berdréd.* In Tetuan قلّة *kolla* pl. قلل *kelel.*

With مع *má,* With you معكم *mákûm.*

Mat, sing. see No. 58 حصيرة *hhesîrah,* pl. حصور *hhesûr* and حصاير *hhesaîr;* 2nd. تسريح *teserîhh,* pl. تسارح *tesarehh;* 3rd. گدّيمة *gueddîmah,* pl. گدّيم *gueddîm* and گدادم *guedadîm.*

Serpent حيّة *hhaîîa* pl. in ات, also حيّاي *hhaîaî;* 2nd: حنش *hhansh,* pl. احناش *hhenash* and حنوش *hhenûsh.*

COMPOSITION 22.

When (Ex. 20) didst thou see (Ex. 2) our quarter?—Yesterday (Ex. 20) I saw (Ex. 2) your quarter.—When wast thou (Ex. 4) in my kitchen?—To day (Ex. 12) I have been in your kitchen.—They brought (Comp. 10) the merchant's carpet (Ex. 8).—They brought his carpet.—They have brought the mat.—Her mat is new (Comp. 7).—Have you bought (Comp. 11) our mattress.—He gave me the pincers.—He gave thee the spoon.—I gave him the (fresh) butter (Comp. 9).—I gave her the cheese (Comp. 9).—The shepherd gave me milk.—The coffee-keeper (Comp. 16) gave us very good tea.

—He gave them very good coffee.—He gave you a new carafe.—His son went (Ex. 22) with you.—Their *(m.)* uncle went with us.—Your aunt (Comp. 9) came (Comp. 12) with my servant-maid (or crafts woman).—I found (Comp. 10) thy gold ring (ring of gold) (Ex. 22).—Thou hast found (Comp. 10) my silver bracelets (Ex. 22).—I think of (lit. *in*) you.—I think of (lit. *in*) thee and them *(m.)*—I think of him and her.—I received (Comp. 10) thy letter, and put it (Comp. 13) on the table.—When did you receive (Comp. 10) my letter? —I received it yesterday.—I have received it to day.—Where did they see the serpent?—They saw it on the road (22).—The shepherd saw two serpents in the Kadi's garden (Ex. 7) (Comp. 7).

EXERCISE XXIII.

1. Our father has lost his watch.	1. بابانا (او ابونا) تلّف المكّانة ذياله (او متاعه)
2. Your father has bought a cap (Comp. 15) for my uncle.	2. باباكم شرى واحد الشاشية لعمّي
3. His mother bought (Ex. 21) my pens (Comp. 10).	3. يمّاه شرت القلوم ذيالي
4. Her mother has bought thy knives (67).	4. يماها شرت لامواس متاعك
5. Their mother (Ex. 22) has seen our letters.	5. يماهم شافت البراوات ذيالنا

6. Where (Comp. 3) didst thou know me?	6. واين عرفتني (او عرفتني)
7. I knew thee in Ceuta (Ex. 21).	7. عرفتك في سبتة
8. I knew him in Melilla.	8. عرفته في مليلية
9. Thou knewest her in Cadiz.	9. عرفتها في قالس
10. Thou knewest us in the Vizier's garden (Ex. 7).	10. عرفتنا في الرياض ذالوزير
11. I knew you in the Rabat market.	11. عرفتكم في السوق ذالرباط
12. Did he take away the silver from thee?	12. زوّل لك النقرة (او الفضّة)
13. He took it away from me (removed).	13. زوّلها لي
14. Did he take the gold from thee.	14. زوّل لك الذهب
15. He took it from me.	15. زوّله لي
16. I took it from him.	16. انا زوّلته له
17. I took it from her.	17. انا زوّلته لها
18. I took it from them.	18. انا زوّلته لهم
19. Gavest thou me the ring (Ex. 22)?	19. اعطيتني الخاتم
20. I gave it to thee yesterday.	20. اعطيته لك البارح
21. I gave it to him the day before yesterday.	21. اعطيته له اول البارح (Ex. 20).

22. He gave it to us the day before yesterday.	22. هو اعطاه لنا اوّل البارح
23. Didst thou give me the money (Ex. 13)?	23. اعطيتني الدراهم
24. I gave it to thee before (i.e. in presence of) thy father.	24. اعطيتهم (a) لك قدّام باباك
25. I gave it her in presence of thy mother.	25. اعطيتهم لها قدّام يمّاك
26. You saw me at (lit. *in*) the window.	26. شفتوني في الطاقة
27. They saw thee in the shop.	27. شافوك في الحانوت
28. My small son has come.	28. جا ولدي الصغير
29. He brought a drain pipe (Comp. 11).	29. جاب واحد القادوس
30. I have bought a weapon.	30. شريت واحد السلاح
31. I have seen your pretty daughter in the market.	31. شفت في السوق بنتك الظريّفة

Pronunciation of the foregoing.

6. ... *araftsi-nî,* or *araftnî.*(b)	9. *Araftîha,* or *araftha* (b)... *kaléss.*
7. *Arafték* ...	
8. ... *Melîlîa.*	12. *Zûûel-lek* ...

(a) The pl. is used because the pronoun refers to دراهم, which is a pl. noun.

(b) This second form is used in Tetuan, where the second person. masc. of the preterite tense is the same as the first person. This should be borne in mind in similar instances. See note to No. 152.

13. *Zûûcla-lî.*

15. *Zûûclû-lî.*

16. ... *zûûeltû-lû* or *lûh.*

17. ... *zûûeltû-la* or *lah.* (a)

18. ... *zûûeltûlûm.*

19. *Atîtsnî* ...

20. *Atîtsû* ...

21. ... *ûûel el-bareh.*

30. ... *senáhh.*

31. ... *derîîefah.*

Vocabulary.

He, She, It. Has sold or sold. He, She, It, باع *báá,* governs the dative in pronouns, (and is followed by ل preposition) and the accusative of nouns, thus: He sold me the wheat باع لي الزرع (او القمح) *baa lî ez-zra* (or *al-gamhh*) (Ex. 9).

He sold it to me باعه لي *baaû-lî.*

I sold or have sold بعت *béat.*

Thou soldest or thou hast sold بعتِ *béati.*

Bedouin sing. بدوي *bedwî* pl. in ين. See No. 61.

Beans (col.) فول *fûl,* (unit. *fûla* i.e; meaning a single bean) 16.

Ribbon, Tape, Palmetto cord, Selvage edge, 1st. شريط *sherît;* 2nd. سفيفة *sefîfa,* pl. in ات (see 62), and also سفايف *sefaîf;* 3rd. حاشية *hhashîa,* pl. in ات, (62) and also حواشي *hhûashî.*

Lent or has lent سلف *sellef,* (governs dative, takes ل, with pronouns and the accusative of nouns.

At interest, profit, usury, 1st. بالطالع *bet-táláa;*
2nd. بالفايدة *bel-faîdah;*
3rd. بالربح *ber-rebahh.*

Upon security (pledge, mortgage, pawn,) بالرهن *ber-réhán.*

(a) Literally لها *laha.*

Peas (col.) حمّص *hhoms, hhemms,* a *hhémmés,* (in lit. Arabic حِمِّص or حِمَّص).

Called or has called 1st. عيّط *aîîet,* governs dative and takes ل, or على when doing so 2nd. صاح *sáhh.*

(He) called (to) me (او علي) عيّط لي *aîîet-lî* (or *alîîa).*

Spectacles, eye-glasses, pl. 1st. مناظر *menáder,* sing. منظار *mendar;* 2nd. نظّارات or نواظر *nûader,* or *neddarat.*

Telescope, (or prospective glasses of any sort), 1st. مراية الهند *meraîa al-hind;* 2nd. شوّافة *shûûafa* pl. in ات, (62).

COMPOSITION 23.

Who sold thee this wool (58)?—This Bedouin has sold me it.—Who has sold thee this wheat?—That (Comp. 7) mountaineer (80) has sold it me.—When (Ex. 20) did he sell it thee?—He sold it me to day.—I sold the beans to him.—I sold them in the market.—Thou soldst me them in presence of Kador (97).—I sold her a green ribbon (80).—I sold it to her in my shop.—He lent me his book.—He lent me it.—He lent thee his mare (62).—He lent her to thee.—He lent it thee upon security.—He lent it them on interest.—He sold me the beans.—He sold me them very dear.—He sold us the peas.—He sold us them yesterday (Ex. 20).—Thy shepherd (Com. 22) called (to) me.—My shepherd called (to) thee.— My man servant (Ex. 7) called (to) him.—Her slave (*m.*) (Comp. 21) called (to) us.—My friend (Comp. 7) called (to) you.—Our guarantor (Comp. 18) called (to) us.—The "Imam" (Ex. 18) called (to) me.—He sold me thy spectacles.—He bought (Com. 10) a telescope in Cadiz.

§ 4. DEMONSTRATIVE PRONOUNS.

Singular.

This (*masc.*) هذا or هاذا *hada* (a).

This (*fem.*) هذي or هاذه *hadî.*

Plural.

These (*masc.* and *fem.*) هذوم or هذُم *hadûm.*

Singular.

That (*masc.*) هذاك *hádák* or ذاك *dak.*

That (*fem.*) ذيك *dîk* or هذيك *hadîk.*

Plural.

Those (*masc.* and *fem.*) هذوك or هذُك *hadûk* or ذوك *dûk.*

136. The noun qualified and followed by the former de--monstrative pronouns must take the article ال, and the final ا and ي of هذا and هذي are not, in that case, pronounced, for example:

This book هذا الكتاب *had* al-kitab.

This table هذي المايدة *had* al-máîda.

When the above named demonstratives are the subjects of a sentence the final letters are pronounced, and the noun which they qualify, *if it be indeterminate,* drops the article e.g.:

This (*person masc.*) has seen us هذا شافنا *hada* sháfna.

This (*person fem.*) has seen us هذي شافتنا *hadî* sháfetna.

(a) Composed of the particle ها, and the demonstrative lit. simple ذا *da,* not vulgarly used.

This *is* an untruthful man هذا رجل كذّاب *hada* rajul kiddáb.

If the qualified noun be determinate, a 3rd. personal pronoun must be placed between the demonstrative and the noun it qualifies (122 and 190) e.g.:—This *is* the Spanish postman هذا هو الرقّاص الصبنيولي hada *hûa* er-rakkas es-sbaniûlî (or الصبنيول esbaniûl). This *is* the Kadi's wife هذي هي المراة ذالقاضي *hadî* hîa al-mara del-kâdî. These are the sailors of La-rache هذوم هم البحريّة ذالعرايش hadûm *hûm* al-bahharîîa dal-araîsh.

EXERCISE XXIV.

1. Whose (of whom) is this horse? (a)	1. ذمن (او متاع من) هو هذا العود
2. This horse is mine.	2. هذا العود ديالي
3. Whose is this she-ass?	3. ذمن (او ديالمن) هي هذي الحمارة
4. This she-ass is mine.	4. هذه الحمارة متاعي
5. Are these pigeons (Comp. 17) ours?	5. هذوم الحمام هم ديالنا
6. Those pigeons are ours.	6. هذوك الحمام متاعنا
7. This breakfast is mine.	7. هذا الفطور ديالي
8. This dinner (or food) is mine.	8. هذي الماكلة متاعي
9. These haiks (Ex. 22) are mine.	9. هذوم الحيّاك ديالي

(a) In interrogative sentences the verb. to be is expressed by using a personal pronoun. See rules Nos. 122 and 190.

10. This jelab (a) is thine.	10. هذا الجلّاب (او جلّابة) ذيالك
11. These jelabs are mine.	11. هذوم الجلالب ذيالي
12. That cloth is thine.	12. هذاك الملف متاعك
13. That handkerchief is his.	13. هذيك السبنية ذياله
14. That bracelet is hers.	14. هذاك الدبليج (او نبالة) ذيالها
15. Those rings are ours.	15. هذوك الخواتم متاعنا
16. That man is prudent (Ex. 14).	16. ذاك الرجل رزين
17. That woman is quiet.	17. ذيك المراة حنينة
18. Those soldiers (74) are cowards (84).	18. ذوك المخزنية خوّافين
19. Those mooresses (Comp. 10) are workwomen.	19. ذوك المسلمات خدّامين
20. These chickens (Ex. 21) are yours.	20. هذوم الدجاج (او جاج) متاعكم
21. Those are very good men.	21. هذوك رجال ملاح بالزاف
22. This is my bullock.	22. هذا هو الثور ذيالي
23. That is my cow.	23. هذيك هي البقرة متاعي
24. These are my oxen.	24. هذوم هم الثيران ذيالي
25. Those are thy cows.	25. هذوك هم البقر ذيالك
26. This is thy pig (*m.*).	26. هذا هو الحلّوف متاعك
27. These are thy swine.	27. هذوم هم الحلالف ذيالك

(a) A hooded cloak worn by Moors

28. Those are our horses.	28. هذوك هم الخيل ذبالنا
29. These sister's anklets are my.	29. هذوم الخلاخل (a) متاع اختي
30. These are thy sister's rings	30. هذوم الخواتم متاع اختك
31. This is the carpenter's cow.	31. هذه البقرة ذالنجار (او متاع النجار)

Pronunciation of the foregoing.

7. ... *fétûr* ...	22. ... *táûr* ...
8. ... *makla* ...	23. ... *bákárah* ...
10. ... *jîllálb* (or *jîllaba*) ...	24. ... *tîran* ...
11. ... *jîláleb* ...	25. ... *bakár* ...
14. ... *debalej* (or *nebala*) ...	26. ... *hhallûf* ...
15. ... *khûátem* ...	27. ... *hheláléf* ...
17. ... *hhenînah*.	29. ... *khelakhel* ...

Vocabulary.

Fisherman حوّات *hhûûat* or *hhûewats* pl. حوّاتة *hhaûwata*.

Net شبكة *shébka* pl. in ات (62) شبك *shébák* and شبك *shibak*.

Seated جالس *gáles* or *jáles*.

Threshold. Entrance عتبة *atba* pl. in ات (62), عتب *atab*, and عتابي *atabî*.

Hedge. Fence زرب *zarb* pl. زروب *zerûb*, and *zorûb*.

Pencil الخفيف or قلم الرصاص *kalam er-resás*, or *kalam al-khafîf* (lit. Pen of lead).

Lime kiln كوشة *kûshah* pl. in ات (62) and also كواش *kûash*.

(a) Anklet sing. خلخل *khalkhál*.

Singer غنّاي *ghannâî* pl. in ين (61) and also غنّاية *ghannaîa.*

Oven فرّان *farrân* pl. فرارين *fararîn.*

Lime-burner جيّار *jîîar* pl. in ين (61).

Straw تبن *tében.*

Sword 1st. سكّين *sekkîn* pl. سكاكين *sekakîn;* 2nd. سيف *sîf* or سيف *saîf* pl. سيوف *sîûf.*

Satchel شكارة *eshkarah* pl. شكاير *eshkâîr.*

Sack خنشة *khanshah* pl. خناشي *khanashî.*

Ear-ring خرصة *khorsa* pl. خرص *kharas.*

Tobacco a طابة *tába.*

do for smoking دخان *dokhan.*

do snuff تنفيحة *tenfîhhah* pl. تنافح *tenáfehh.*

Jûmad I. (The fifth month of the Moslem year جمادي الأوّل *jumáda al-ûûel.*

Sheep 1st. حولي *hhaûlî* pl. حوالا *hhûála;* 2nd. كبش *kébsh* pl. كباش *kébâsh.*

COMPOSITION 24.

This is our barber (61).—Our barber brought (Ex. 5) these knives (67).—The fisherman brought this net.—My uncle (Comp. 9) was (Comp. 6) seated in the threshold of the door. —This is the hedge of my garden (Comp. 7).—That pencil is mine.—Our singer has come.—This is a very (102) good singer (Ex. 7).—Is that oven ours?—I sold (Comp. 23) this limekiln to the limeburner.—I bought this straw in the market. —That sword is mine.—My man servant (Ex. 7) bought (Comp. 10) these swords.—Are those swords ours?—This sack of money is theirs.—That bottle (Comp. 9) is empty.—I have a bracelet of gold (8).—Thou hast two bracelets of silver (Ex. 22).—Thou boughtest (Comp. 7) these bracelets in Ka-

-dor the merchant's shop (73).—This tobacco is very good. —The snuff of Tetuan (Ex. 7) is very good.—From whence (Ex. 6) hast thou brought (Ex. 1) these carpets (Comp 22)?—I brought (Ex. 1) them from Rabat (Ex. 9).—The carpets of Rabat are very good.—When (Ex. 20) wert thou in Rabat? —I was in it in the month of Jûmád 1st.—These are our men servants (or servants) (Comp. 15).—Those are your sheep.— This sheep has many defects (Comp. 18).—That sheep has a great defect (Comp. 18).

§ 5. RELATIVE PRONOUNS.

137. Our relative pronouns, when not interrogative are expressed in Moorish vulgar Arabic by the words الي *lî*, or الّي *el-lî*, ذ *d* or ذي *dî*, which are used for both genders, and all numbers. (a)

EXAMPLES.

1st. The man *who* came الرجل الي (اوالي) جا er-rajûl *lî* (or *ellî*) jáa.

2nd. The woman *who* came لامرة الي (او الّي) جات al-maráh *lî* (or *ellî*) jaat.

3rd. The men *whom* I have seen الرجال ذانا (او ذي انا شفت) شفت al-rejál *d*-ána shûfts, (or *dî* ána shûfts).

4th. The houses *which* I have seen الديار الي (او ذي شفت) شفت ed-dîar *ellî* shûfts (or *dî* shûfts). (b)

(a) These words are contractions of the literary relative pronoun الّذي *el-ladî* and are not both used in any one locality.

(b) *What that* in *the* abstract sense of the words are expressed by ما *má*, (or literary rel pronoun): e.g. I do not know *what* to tell thee ما كنعرف ما نقول لك ma kanaraf *ma* nákûl lek. I will give *thee* all *that* thou needest نعطيك كلّ ما تحتاج nutîk kûll *ma* tahhtaj.

5th. *He who* died الّي مات (او ذي مات) *el-lî* mat (or *dî* mat).

6th. *She who* died ذي ماتت *dî* matet (or *lî* matet).

7th. *They who* died الي ماتوا or الّي *ellî* or *lî* matsû.

8th. The man *whom* I have seen الرجل الي شفت ar-rajal *lî* *shûfts*.

9th. The men *whom* I saw. الرجال الي شفت ar-rejál *lî* shufts.

138. In the preceding examples the relative is the subject or object of the sentence, that is to say it is formed in the nominative or accusative case. But when the relative is in the dative, genitive, or ablative, *prepositions* and *suffixed* pronouns must be made use of. These are generally placed at the end of the relative plause. The *suffixes* agree with the antecedent, and the *prepositions* must correspond to the case in which the relative may be. The الي *lî* remains unchanged after the antecedent.

EXAMPLES.

1st. The house of *which* Hamed is owner الدار الي احمد مولاها ed-dar *lî* Hamed mûl*aha*. (*tr. lit.* The house, the *which* Hamed owner *of her*).

2nd. The man *whose* horse killed الرجل الي قتلوا عوده ar-rajáal *lî* (a) kétlû aûdû (*tr. lit.* The man *the whom they* killed *his* horse).

3rd. The man to whom I have given الرجل الي اعطيت له ar-rajûl *lî* (a) atîts *lû* (*tr. lit.* The man who I gave to him).

4th. The house *from which* he departed الدار الي خرج منها ed-dar *lî* (a) kharj *menha* (or *menná*).

5th. The house *in which* Kador died الدار الي مات قدور فيها ed-dar *lî* (a) mat Kador *fîha*.

(a) *Ellî*, or *di* may be used instead of *lî*. The pupil had best choose the word common in his district.

Observations.

1st. When the relative pronoun is in the objective case a suffix, in agreement with the antecedent may be added to the *verb.* e.g.: The men whom I have seen (137) الرجال الي انا شفتهم ar-rejál *lî* ana shuftsûm.

The man whom I saw الرجل الي شفته ar-rajûl *lî* shuftsu.

The houses which I have seen الديار الي شفتهم ed-dîar *lî* shuftsûm.

2nd. If the antecedent be indeterminate, the relative الي is frequently omitted. For instance, جا رجل قال لي *jáá rajûl kal lî,* man came *(who)* told me لعندك قال لي رجل مشي *kal lî rajûl mesha landak* a man *who* went to your house (lit. towards, with you french "chez vous") told me.

139. The interrogatives *who* sing. and pl., are expressed by اشكون (a) *ashkûn* or *eshkûn* when they are in the nominative, or accusative cases, and by من *men* when they are in other cases.

In the latter event they must be followed by في *fî.* prep.

EXAMPLES.

1st. Who came? (sing. or has come?) اشكون جا *ashkûn jáá* or o'therwise, اشكون هو الي جا *ashkûn hûa lî jáá,* (tr. lit. who is he who came).

2nd. Who (pl.) came? (or have come?) اشكون جاوا *ashkûn*

(a) This word is composed of أيّ شي يكون i.e. in the literal Arabic what thing is.

jaû, or o'therwise, اشكون هم الي جا وا *ashkûn hûm lî jaû* (tr. lit. who are they who came).

3rd. Whom hast thou seen? (or whom sawest thou?) اشكون شفت *ashkûn shûftsi,* or اشكون هو الي شفت *ashkûn hûa lî shûftsi,* (tr. lit. who is he whom thou sawest) (or hast seen).

4th. Whom (pl.) hast thou seen? (or whom sawest thou? اشكون شفت *ashkûn shûftsi* or اشكون هم الي شفت *ashkûn hûm lî shûftsi,* (tr. lit. who are they whom thou hast seen, or thou sawest).

5th. Whose? of whom? 1st. ذمن *demin* 2nd. متاع من *emtaa min* 3rd. ديال من *dîal min.*

6th. To whom? (sing. or pl.) gavest thou? لمن اعطيت *limin 'atîtsi.*

7th. For whom? See No. 77.

8th. With whom? مع من *má min.*

9th. In whom? في من *fî min.*

10th. Which of you? (*m.* and *f.*) who amongst you (*m.* and *f.*) اشكون فيكم *ashkûm fikum.*

140. *What?* (a) اش *ash,* when followed by a verb. e.g. اش شفت *ash shûftsi* what sawest thou?

What hast thou اش عندك *ash aindak* (b) what gave he to thee? اش اعطاك *ash âtak.*

When followed by a noun اش من *ash min,* e.g. what house sawest thou? اش من دار شفت *ash min dar shûftsi.*

What book hast thou اش من كتاب عندك *ash min kitab aindak.*

(a) Contraction of the literal words اي شي.

(b) What hast thou? is also frequently expressed by ما لك *ma lik,* instead of *ash aindak, ma lek* is the phrase more commonly used in the interior towns of Morocco.

What is? (sing. masc.) اشنهو (a) *ashenhûa* or more vulgarly *ashenû* (b).

What is? (sing. fem.) اشنهي (a) *ashenhîa* or more vulgarly *shenîa* (b).

What are? pl. com. 1st. اشنهم *ashenhûm,* or *ashenûm.*

What is this? what are 2nd. اما هو *ama hûa* (lit. who is he).

(This form. is, however, rarely used) اما هي *ama hîa* (lit. who is she, اما هم *ama hûm* (lit. who are they). For example: What is this? اشنهو هذا الشي *ashenû had shî;* (lit. what, him, her, it, this, thing. What are those (masc. or fem.) اشنهم هذوك *ashenûm hadûk,* which is thy book? اشنهو كتابك *ashenû kitabak,* what is your trade? اشنهي صنعتك *ashenìa ssanatsek.* Which is thy house? اشنهي دارك *ashenîa, darák* or o'therwise. اما هي دارك *amá hîa darak.*

EXERCISE XXV.

1. I will not forget the good thou which didst me.	1. ما ننسى شي الخير ذعملت يه
2. The camel (Comp. 10) which Ali took away from the market was mine.	2. الجمل الي خرج علي للسوق كان ذيالي

(a) اشنهو is composed of the three woords اي شي هو, etc. etc. etc. The ن is inserted for the sake of euphony.

(b) In ordinary vulgar conversation the ة is dropped very frequently, and the pronunciation is as if the word were written اشنو *ashenû,* اشني *ashénî,* or *ashenîa.*

3. The mare (62) which thou boughtest is 6 years old (Comp. 19). (Lit. has 6 years).	3. العودة الي شريت انت عندها ستة سنين
4. The oranges (Ex. 18) that I have bought are good (109).	4. اللشين ذي شريت انا ملاح
5. The muftî (Comp. 20) who brought the books (Comp. 12) was a Fezzi (native of Fez).	5. المفتي الي جاب الكتب كان فاسي
6. The merchant (Comp. 8) who brought the cloth (Comp. 9) was a Rabati (native of Rabat).	6. التاجر الي جاب الملف كان رباطي
7. The carpenter (Ex. 14) who made (or mended) the table was a Tetowni (native of Tetuan).	7. النجار ذعدل الميدة كان تطاوني
8. The seamstress (56) who sewed this dress was pretty (or clever) (Comp. 10).	8. الخياطة ذي خيّطت هذي الكسوة كانت مليحة
9. The salt-dealer who brought the salt (Comp. 7) is my friend.	9. الملّاح الي جاب الملح صاحبي

10. The carpenter who has made the table is my friend.	10. هذاك النجّار الّي عدّل المايدة هو صاحبي
11. The barber (61) whom thou sawest in the street is my friend.	11. الحجّام الّي شفته في الزنقة صاحبي
12. The date thou gavest me was sweet (Comp. 17).	12. التمرة الي عطيتني كانت حلوة
13. The dates (col.) which thou boughtest were dear (107).	13. التمر الي شريتهم كانوا غالين
14. I do not see (Comp. 10) the star which thou hast seen.	14. انا ما كنشوف شي النجمة ذي شفت انت
15. I see (Ex. 8) all that you have brought.	15. انا كنشوف كلّ ما جبتوا
16. He took out all that was in his house.	16. خرّج كلّ ما كان في داره
17. I have seen the sons of the Basha.	17. شفت اولاد الباشا
18. He who lost (43) the means (money) of his father was in (the) prison (Comp. 15).	18. الي تلّف (او خسر) المال ذباباه كان في الحبس

19. He who sold me the partridges (col. Comp. 19) was seated in the cafe.

19. الي باع لي الحجل كان جالس في القهوة

20. The merchant with whom thou spokest yesterday (Ex. 23) has failed.

20. التاجر الي هدرت (او تكلّمت) معه اوّل البارح فلّس

21. The house from which the thief (Comp. 15) went out is ours.

21. الدار الي خرج منها السارق ديالنا (او هي الدار ديالنا)

22. The fathers (or parents) whose sons (or children) are good are always happy.

22. الوالدين الي اولادهم ملاح ديما (او دايما) فرحانين

23. The muleteers (Comp. 14) with whom thou wentest to Larache (Comp. 21) are in the "fundak" (Comp. 3).

23. الحمّارة الي مشيت (او غديت) معهم للعرايش كانوا في الفندق

24. That Christian (Ex. 14) to whom thou soldest (Comp. 23) the wool has escaped (fled) from Mazagan.

24. ذاك النصراني الي بعت له الصوف هرب من الجديدة (a)

(a) M. is also called مهدومة *mahadûmah* the destroyed, or the ruined.

25. I have sold (Comp. 23) the garden in which thou wast yesterday.	25. بعت الغرسة ذي كنت فيها اول البارح
26. The husband whose wife is good will gain much money.	26. الرجل (او الزوج) الي مراته (او زوجته) مليحة يربح (او يصور) بالزاف ذالدراهم
27. These are the mountaineers of whom I spoke this morning.	27. هذوم هم جبالة الي (هدرت) (او تكلّيت) عليهم في هذا الصباح
28. That lad (Ex. 14) who came this morning is handsome (Comp. 17).	28. هذاك العيل الي جا في هذا الصباح هو ظريف
29. I do not know (Ex. 17) what to eat (lit. what I will eat). (a)	29. ما كنعرف ما ناكل
30. I do not know what to do (lit. what I will do). (a)	30. ما كنعرف ما نعمل
31. I do not know what I will breakfast upon. (a)	31. ما كنعرف ما نفطر

Pronunciation of the foregoing.

1. ... *nensá d-ameltî fîîa.*
2. ... *kharréj* ...
6. ... *rebátî.*
7. ... *addel* ...
8. ... *khaîîetets* ...
9. *Al-meldhh* ...

(a) In Arabic the verbs. *will eat, will make,* (or will do) and *will breakfast* are written in the feminine.

12. *Tsemára*
13. *Tsemár* ...
14. ... *nejma* ...
18. ... *telléf* ...
19. ... *káhwa.*
20. ... *hadárti* (or *tekellemti*) ... *félés.*
22. *Al-waldîn* ... *dîma* (or *daîman* ...
23. ... *meshîtî* (or *ghadîtî*) ...
24. ... *hárâb* ... *men el-jedîda.*
26. ... (or *ez-zûj*) ...(or *zaûjtû*) ... *îerbáhh* (or *îsowwar)* ...
27. ... *hadart* (or *tekellemt* ... *fe had es-sebahh* ...
29. ... *nákûl.*
30 ... *námel.*
31. ... *neftár.*

Vocabulary.

A bunch of grapes عنقود *ánkod* pl. عناقيد *anákîd.*

Nosegay, bouquet مشموم *meshmûm* pl. مشامم *meshámim.*

I do not wish 1st. ما كنحب شي *ma kanhhebb shî.*

2nd. ما كنبغي شي *ma kanabghî shî.*

Pay, wages, salary 1st. اجارة *ejaráh* or *ûjárah.*

2nd. اجارة *ijarah.*

Thou givest me كتعطيني *katsatînî.*

Melon 1st. منونة *menûna;* col. منون *menûn.*

2nd. See Nos. 57 92 and Ex. 21.

The el-ksari (i.e. native or inhabitant of el-Ksar) قصري *kásarî.*

The Baidawî (i.e. native or inhabitant of Casablanca) بيضاوي *baîdawî.*

Egg 1st. بيضة *baîdah* pl. in ات (62) col. بيض *báîd.*

2nd. ولد دجاج *weld dejáj* pl. اولاد دجاج *ûlad dejáj.*

He *(masc.)* paid خلص *khallés;* دفع *defáa.*

I will pay نخلص *en-khálles;* ندفع *nedfáa.*

Wilt thou eat or thou wilt eat تاكل *takûl* (means also dost thou eat, or eatest thou etc. etc.

Gone has gone, went *fem.* مشت *meshat;* or غدت *ghadát.*

I finished or fulfilled I havé completed I have finished, I completed وفيت *ûfît;* must be followed by the accusative, or preposition في *fî* and objective.

Word كلمة *kélma* pl. in ات (62) col. (speech) كلام *kélám* he knows not on what to breakfast ما كيعرف ما يفطر *ma kaîaraf ma îftár;* he knows not on what to eat ما كيعرف ما ياكل *ma kaîaraf ma yakûl;* ما كيعرف ما يشري *ma kaîaraf ma îsherî,* he knows not what to buy. (Lit. what he will eat, will breakfast upon, will buy).

Shut (past. partciple adj.) *(m.)* مشدود *meshdûd (f.)* مشدودة *meshdûda* pl. in ين *în* (see 84).

Didst thou remove, (or take away) زوّلت *zûûeltsi.*

Merchants تجّار *tujjár* (sing. see Ex. 7 and 8).

Charcoal maker or charcoal seller فحّام *fahh-hham* pl. in فحّامين *fahh-hhamîn.*

Why? علاش *alásh;* لايش *láîash,* (contractions of the words لآيّ شي *lî shî,* and على ايّ شي *ala aî shî,* lit. for what thing.

Occupation شغل *shoghol,* pl. اشغال *sheghal.*

Occupied (busy) *adj. m.* past partciple مشغول *meshghol* pl. in ين *în.*

COMPOSITION 25.

That bunch of grapes which thou hast is mine.—The bouquet of flowers (col. Comp. 8) which thou hast found (Comp. 10) in the street (Ex. 7) is mine.—I do not want the wages that thou givest me.—I do not want the money (Ex. 13) that thou givest

me.—The peasant (80) who brought the flowers is from Tetuan (i.e. a Tetuan man) (Ex. 25).—The Moor (Comp. 10) who sold (Comp. 23) the melons was an el-Ksar man.—He who sold the wool (58) was a Casablanca man.—The mooress (Comp. 10) who sold the chickens (col. Ex. 21) is in (the) prison.—She who bought (Ex. 21) the eggs went to her house.—I see the star that thou see'st (Ex. 8).—I see all that thou hast bought.—He paid all that he bought (Comp. 10).—I will pay for all that thou eatest.—I have fulfilled the word (promise) (which or will on) I gave.—The charcoal seller does not know (on) what to breakfast.—The salt-dealer does not know what to eat (or what he will eat).—The charcoal which this charcoal dealer brought is dear. (Comp. 14).—The cook (*m.*) (Ex. 21) with whom thou spokest this morning is in my house.—the fundak in which my cousin (Comp. 14) (*m.*) passed the night (Comp. 3) is very large.—The prison from which the thief escaped (Comp. 15) was shut.—The muleteer (Comp. 15) whose son is sick (Comp. 6) has arrived (Comp. 12) today.—The blacksmith (61) whose daughter (65) is in my house lost his father's money.—The travellers (Ex. 10) with whom thou wast in the fundak (Comp. 3) passed the night (Ex. 10) on (in) the road (22).—The taleb from whom thou tookedst the books (Comp. 12) passed the night in my house.—This is the craftsman of whom I spoke.—These are the merchants of whom I have spoken today.—Why hast thou given me this occupation?.—The shoemaker (Comp. 12) whom thou hast seen in the street this morning is busy.—Why hast thou sold the beans (col. Comp. 23) which I have bought?—Why givest thou me the salary which I do not want?—I do not wish that pay.

EXERCISE XXVI.

1. Who will go with thee?	1. اشكون يمشي معك
2. The miller *(m.)* will go with thee.	2. الطحّان (او الرحوي) يمشي معك
3. Who will go with my cousin? *(m.)*	3. اشكون يمشي مع ولد عمّي
4. I will go with him to the mill.	4. انا نمشي معه للطاحونة
5. Whom sawest thou in the mill?	5. اشكون شفت (او اشكون هو الي شفت) في الطاحونة
6. I saw the miller *(m.)*	6. شفت الطحّان
7. I saw the miller.	7. شفت الرحوي
8. Whose are these doves?	8. دمن (او متاع من) هذوم اليمام
9. They are my sister's. (a)	9. متاع اختي
10. To whom gavest thou my rings?	10. لمن اعطيت الخواتم ذيالي
11. I gave them to your little sister (Ex. 7).	11. اعطيتهم لاختك الصغيرة
12. With whom didst thou speak? (Ex. 25).	12. مع من هدرت

(a) One may answer by repeating the subject of the interrogative sentence. See No. 19 of this Exercise.

13. I spoke (Ex. 25) with the singers.	13. هدرت مع الغنّاية
14. Of whom doubtest thou? (a) (or whom dost thou suspect).	14. في من كتشكّ
15. The man whom I suspect is thy friend.	15. الرجل الي كنشكّ فيه انا هو صاحبك
16. For whom boughtest thou this sword? (Comp. 24).	16. لمن شريت هذا السكّين
17. I bought it for my cousin *(m.)*	17. شريته لولد عمّي
18. Whose is this dress? (Comp. 18).	18. متاع من هي هذي الكسوة
19. It is my sister's. (b)	19. هذي الكسوة (b) متاع اختي
20. Of whom art thou thinking?	20. في من كتخمّم
21. I am thinking of my mother.	21. انا كنخمّم في يمّا
22. What hast thou?	22. اش عندك (او ما لك)
23. I have 20 ounces (60).	23. عندي عشرين وقيّة
24. What art thou thinking of?	24. باش كتخمّم

(a) The verb شكّ, *shek*, (he) doubted must be followed by في.

(b) In Arabic the subject of a question is very frequently repeated in the answer thereto. Thus one answers, (as above shewn): *This dress is my sister's*,

25. I am thinking of the wedding (Comp. 10).	25 كنخمّم في العرس
26. What is thy occupation (Comp. 25).	26. اش من شغل عندك
27. I have many occupations (Comp. 25); I am very busy.	27. عندي بالزاف ذلاشغال (او ذالشغل) (a) انا مشغول كثير
28. What is thy trade?	28. اشنهي صنعتك
29. I am a carpenter.	29. انا نجّار
30. Which is thy native-contry (58).	30. اشنهي (او اما هي) بلادك
31. What medecine has the doctor given thee.	31. اشنهو الدوا الي اعطاك الطبيب
32. Which of you is the winner?	32. اشكون فيكم غالب (او الغالب)
33. Which of them is happy?	33. اشكون فيهم فرحان
34. What is that?	34. اشنهو هذاك
35. What is this?	35. اشنهو هذا (او هذا الشي)

Pronunciation of the foregoing.

1. ... *îemshî* ...
2. *Et-tahhan* (or *er-rahhwî*) ...
4. ... *nemshî* ... *tahhona*.
7. ... *rahhwî* ...
8. ... *îmam?*
14. ... *katshekk?*
15. ... *kanshek* ...
32. ... *ghâleb* (or with the article *al-ghâleb*).

(a) The singular form is also used.

Vocabulary.

Porcupine sing. ضرب *darb*, pl. ضربان *dárbán.*

(He) killed (murdered) قتل *ketal,* governs accusative pl. قتلوا *ktelû.*

Wild boar حلوف الغابة *hhellûf al-ghaba,* pl. حلالف الغابة *hhelalef al-ghaba.*

Consuls 1st. قنصوات *konsûat;* 2nd. قناصوا *kenasû,* for sing. see Ex. 7; 3rd. قوانصة *kûanssa,* (a very vulgar form indeed!)

(He) spoke هدر *hádár,* must be followed by, على or بـ or مع with an objective noun or pronoun e.g.:

Of what spoke he? علاش هدر *al-aish hádár.*

(or did he speak?) فاش هدر *fash hádár.*

With whom did he speak? مع من هدر *ma men hádár.*

Death موت *mût.*

(He) won, conquered, overcame غلب *ghaléb.*

Herbs, pasturage, grass, ربيع *rébéa.*

Reaper حصاد *hhassád,* pl. in ين (61).

Sawyer نشار *neshshár,* pl. in ين (61).

Plank, board 1st. لوحة *lóhha;* 2nd. لوح *lohh,* pl. in ات (62) and also الواح *loáhh.*

COMPOSITION 26.

What is this?—This is a porcupine.—Who killed him (it)?—This hunter killed it (Ex. 7).—What is *this?*—It is a partridge (Comp. 19).—What are these?—They are wild boars.—Who killed them?—The consul killed them.—The consuls killed them.—The butcher (Ex. 7) has killed this pig (Ex. 24).—With whom will the miller go?—The miller will go with

my servant (Ex. 7).—I will go with thee to the mill.—Whom dost thou want? (Ex. 22).—I want my mother (Ex. 22).—Whose are these pigs? (Ex. 24).—They are the butcher's.—To whom hast thou given the wheat (Ex. 9).—I have given it to thy man-servant.—With whom didst thou speak?—I spoke with the Vizier (Ex. 7).—Of whom doubtest thou?—I doubt, (or am not sure of) your father.—Of what didst thou speak?—I spoke of the medecine (57) which the Doctor gave thee (86).—Of what art thou thinking? (Ex. 26).—I am thinking of the death (murder).—Why thinkest thou?—Which of you won?—Thy cousin *(m.)* won (Ex. 16).—Who brought this grass?—The reapers brought it.—Who brought those boards?—The sawyers brought them.—What is thy trade? (Ex. 26).—I am a reaper.—This a sawyer and that is a carpenter (Ex. 14).

§ 6. INDEFINITE PRONOUNS AND ADJECTIVES.

141. *Some one somebody* 1st. شي احد *shî hhad;* 2nd. شي واحد *shî wahed.* (This form 2nd. must be followed by من *min.* e.g.: Somebody came جا شي احد *ja shî hhad.* One of you has lost my book شي احد (او شي واحد) منكم تلّف كتابي *shî hhad* (or *shî wahed*) *minkûm tellêf kitabî.*

Some one, folowed by a noun is *invariably* شي *shî* e.g. Some man شي رجل *shî râjûl.* Some woman شي مراة *shî maráa.* Some men شي رجال *shî rajaal.*

Some in the pl. when not interrogative, is also expressed by بعض *báád* (lit. part). followed by من *min,* e.g. Some books (a) بعض الكتب *báád al-kûtûb.* Sometimes (a) بعض المرّات *báád al-marrát.* Some of you البعض منكم *al-báád minkûm.*

(a) The من is here understood though not expressed.

Something anything شي حاجة *shî hhája,* (lit. some-thing).

142. *Nobody no one* 1st. احد *hhad;* 2nd. حتّى احد *hhatta hhad;* 3rd. حتّى واحد *hhatta wahed,* the negative ما *má,* in each case being placed before the following verb, for exam-ple: Nobody has come ما جا احد *ma jáá* (a) *hhad,* (tr. lit. *not has come one);* حتّى احد (or حتّى واحد) ما جا (b) *hhatta hhad,* (or *hhatta wahed) ma jáá,* (tr. lit. *even one has not come).*

No (nobody no one) etc when followed by a noun is inva-riably حتّى *hhatta* e.g.: No man has come حتّى رجل ما جا *hhatta rajûl ma jáá.* No woman has come حتّى مراة ما جات *hhatta maraa ma jaat.*

Nothing 1st. والو *walû;* 2nd. حتّى حاجة *hhatta hhaja;* 3rd. حتّى شي *hhatta shî.*

Each, every كلّ *kûll,* invariably, e.g.:

Each man, every man كلّ رجل *kûll rajûl.*

Each (or every) woman كلّ مراة *kûll maraa.*

Each (or every) one *(m.)* كلّ واحد *kûlt wahed.*

Each (or every) one *(f.)* كلّ واحدة *kûll waheda.*

143. *All,* every thing, each thing, كلّ شي *kûll shî,* e.g.: He made it *all* هو عمل كلّ شي hûa amel *kûll shî.* (He) did it *all* well (or every thing well) عمل كلّ شي مليح amel *kûll shî melehh.*

All followed by a noun is expressed by 1st. جميع *jemîa*

(a) The above pronouns are generally placed before the verb.

(b) When placed otherwise they are followed by من *min,* e.g. حتّى واحد منكم *hhatta wahed minkûm.*

(a); 2nd. كامل *kámil* (a) sing masc. and كاملة *kamlah,* sing fem. and كاملين *kamlîn,* com. pl. and 3rd. by كلّ *kûll* (a), which as a rule is accompanied by one of the suffixed pronouns if in English, the *definite* article precedes the noun.

EXAMPLES.

1st. *Each,* (every) writer كلّ كاتب *kûll* kátéb.

2nd. *Every* person is untruthful كلّ انسان كذّاب *kûll* insan keddáb.

3rd. I am writing (or I write) *all* day (i.e. the whole day) النهار كلّه انا كنكتب en-nehar *kullû* ana kanketeb.

4th. I have not slept the *whole* (or *all*) night ما نعست شي في الليلة كلّها (او كاملة) ma nast shî fe-lîla *kûlla* (or *kamla*).

5th. I have not worked *all* day ما خدمت شي في النهار كامل (كلّه or) ma khedemt shî fen-nehar *kamil* (or *kûllû*).

6th. The *whole* house was full of people الدار كلّها كانت معمّرة بالناس ed-dar *kûlla* kanet mámmára ben-nas.

7th. The *whole* house fell (كلّها or) طاحت الدار كاملة tahhets ed-dar *kamla* (or *kûlla*).

8th. They *all* departed (or They have *all* gone) مشوا كاملين (كلّهم or) meshaû *kamlîn* (or *kûllûm*).

9th. *All* the people have gone (or *all* the people departed) (الناس كلّها or) مشوا جميع الناس meshaû *jemîa* en-nas (or en-nas *kûlla*). (b)

(a) جميع *jemîa,* gives the idea of assembly, gathering together, and كامل *kamil,* the idea of entire, perfect, and كلّ *kûll,* the idea of totality, universality, oweners.

(b) Algerians say also الناس الكلّ *en-nas al-kûll* and كلّ الناس *kûll en-nas.*

10th. *All* the people like thee 1st. كلّها كيحبّوك *kûlla* (a) kaî-hhebbûk; 2nd. (كيحبّوك الناس كلّها or جميع الناس) kaîhhebbûk en-nás *kûlla* (or *jemîa* en-nás).

11th. *All* the merchants died (التجّار كلّهم or كلّها or جميع التجّار) ماتوا et-tûjjar *kûllûm* (or *kûlla* or *jemîa*) et-tûjjar matû.

12th. *All* the women lie (tell lies) (النسا كلّهم or كلّها or جميع النسا) كيكذبوا en-nesa *kûllûm* (or *kûlla,* or *jemîa* en-nesa) kaîkedbû.

13th. I bought *all* the bread there was in the market شريت الخبز كلّه (or كلّها او جميع الخبز) الّي كان في السوق sherîts al-khûbz *kûllû* (or *kûlla,* or *jemîa* al-khûbz) lî kan fes-sok.

14th. *All* of them saw (it) (كلّها شافوه or شافوه كاملين) *kûlla* shafûh (or shafûh *kamlîn*).

15th. This is *all* big هذا شي كلّه كبير had shî *kûllû kebîr.*

It will be seen by the above examples 1st. that كلّها with the sing. feminine suffix may be joined to the collectives and plu-rals; and 2nd. that جميع (b) is not as a rule joined to the sin-gulars; and 3rd. that كل and كامل may be joined either to sin-gulars, plurals or collectives.

Each (or *every) one who,* sing. and pl. are rendered كلّ من *kûll min* (c). *All who,* or *All those who,* or *whosoever,* singular

(a) *kûlla* كلّها in this sense is placed before the verb. See examples eighth and fourteenth.

(b) In writing جَمِيع *jemia* is used with the suffixes, like كُلّ. Thus one may write:—*All the people (or men) have come* جَآءَ النَّاسُ جَمِيعُهُمْ or كُلُّهُمْ.

(c) This is also expressed by جميع الّي *jemîa elli,* and particularly so when the phrase to be rendered is plural in the English e.g.: *All those who* do (or make) جميع الّي يعمل *jemîa ellî* iamel.

and pl. thus: *Every one who* makes (or does) كلّ من يعمل *kûll min* îamel. *All those who* make (or do) كلّ من يعملوا *kûll min* îamelû. *Whosoever may* come كلّ من يجي *kûll min* îjî.

All that كلّ ما *kûll ma*, e.g.: *All that thou* wishest all thou desirest كلّ ما تحبّ *kûll ma* tehhebb.

Other (m.) اخر *akhor*, sing. *other (f.)* اخرى *akhora*, or *okhra*, or *okhara*, sing. pl. com. اخرين *akhorîn*.

Both (lit. the two) بزوج *bezûj*. *Neither the one nor the other*, 1st. لا هذا ولا هذاك *la hada wa la hadak*. 2nd. حتّى واحد منّهم *hatta wahhed minnûm*.

Alone (by himself, by herself,) by myself, by thyself, by ourselves, by yourselves. This idea is rendered by suffixing to the word واحد *wahhed*, or واحد *wahhed*, the various per-sonal suffixes thus: I alone, or I myself وحدي *wahhedî*, or وحدي *wahhdî*. Thou thyself, وحدك *wahhedak*. He himself وحده *wahhdû*, etc. etc. etc.

Veryself or *ownself*, is expressed by using the words روح *rohh*, نفس *nefs*, ذات *dats*, meaning (strictly speaking) *soul, life, spirit, person, individual, essence*, joined to the suffixed pronouns and preceded by the preposition بـ *be* e.g.: I myself انا بروحي *ana berohhî*. Thou thine ownself انت بروحك *enta berohhak*. He himself (او بروحه) هو بنفسه *hûa benefsû* (or be-rohhû). She herself هي بنفسها *hîa benefsa*.

The Arabs use these same words to express our reflective pronouns e.g.: He killed قتل *kétél*. He killed himself قتل روحه *kétél rohhû*. I love كنحبّ *kanhhebb*. I love myself انا كنحبّ روحي *ana kanhhebb rohhî*. He threw رمى *ermá*. He threw himself (روحه or) رمى نفسه *erma nefsû*, (or *rohhû*.

Such a one (m.) فلان *felán*, فلاني *felanî*. *Such a one (fem.)*

فلانة *feléna,* فلانيّة *felanîia.* (Anglici so and so) e.g.: So and so of *such* a place فلان الفلاني *felán al-felanî.* Such a thing حاجة فلانيّة *hhaja felanîia.*

144. The pronoun agrees generally with the noun it represents, in gender and number, and when personal, also in person. See rule No. 103 regarding the agreement of adjectives and nouns.

As the relative pronoun الّي *lî* or الّي *ellî,* is invariable in all connections nothing need be said regarding its agreement with its antecedent.

EXERCISE XXVII.

1. Thou art welcome (Ex. 11).	1. مرحبا بك
2. Art thou still alive.	2. انت باقي بالروح
3. I am still alive, praise to God!	3. انا باقي بالروح (a) الحمد لله
4. Has anyone come?	4. جا شي احد
5. Nobody has come.	5. ما جا احد
6. Hast thou brought any book?	6. جبت شي كتاب
7. I have not brought any book.	7. انا ما جبت حتّى كتاب
8. Some one of you has stolen my pens.	8. شي احد (او شي واحد) منكم سرق القلوم ديالي

(a) Literally *I* am *with my soul*, or *with my life.* This is an expression very much used by Moors.

9. Some of you have stolen my papers (70).	9. البعض منهم سرقوا الكواغط متاعي
10. Hast thou any (some) books?	10. عندك شي كتب
11. I have some books.	11. عندي بعض الكتب
12. Hast thou seen anybody?	12. شفت شي احد
13. I have not seen anybody.	13. ما شفت حتّى احد
14. Nobody has bought the peaches.	14. حتّى واحد ما شرى الخوخ .
15. Have you seen any woman?	15. شفتوا شي مراة
16. We have not seen any woman.	16. حتّى مراة ما شفنا
17. Has any girl come? (Comp. 7).	17. جات شي عيلة
18. No (girl) has come.	18. ما جات حتّى واحدة
19. Nobody is content with his fortune.	19. حتّى احد ما هو فرحان بسعده
20. None (no-one) of you has seen my wife.	20. حتّى واحد منكم ما شاف مراتي
21. Hast thou brought any thing?	21. جبت شي حاجة
22. I have not brought any thing.	22. ما جبت والو (او حتّى حاجة)
23. We see the sun (26) every day.	23. احنا كنشوفوا الشمس كلّ يوم

24. Each (every) one buys whatever he wishes.	24. كلّ واحد كيشري (او تيشري) ما كيحبّ (او تيحبّ)
25. Everyone does the good he wishes.	25. كلّ واحدة كتعمل (او تتعمل) الخير ذي كتحب (او تتحب)
26. Every moor (lit. Moslem) has a musket (Comp. 13).	26. كلّ مسلم عنده المكحلة ذيالة
27. The taleb arranged (a) the books each one in its place.	27. الطالب رتّب الكتب كلّ واحد في موضعه
28. Every servant who may (shall) (143) come to my house will eat (well feed).	28. كلّ متعلّم الي يجي لداري (لعندي) ياكل مليح
29. Abraham has sold every thing.	29. ابراهيم باع كلّ شي
30. He passed the whole day in the market.	30. النهار كلّه (او كامل) فيّل (b) في السوق
31. Abraham has slept the whole night.	31. ابرهيم نعس الليلة كلّها (او كاملة)
32. I have not spoken the whole night.	32. ما هدرت شي في الليلة كلّها

(a) Lit. to settle (or put in order).

(b) فيّل *kaiil, passed the day,* in the same sense as بات *bâts, passed the night.*

Pronunciation of the foregoing.

2. ... *bakî ber-rohh?*
8. ... *sarák.* ...
9. ... *sarkú* ...
14. ... *khokh.*
19. ... *besádu.*
23. ... *kanshûfû* ...
24. ... *kaîsherî* (or *taîsherî*) ... *kaîhhebb* (or *taîhhebb*).
25. ... *katamel* (or *tatamel*)... *kathheb* (or *tathheb*).
27. ... *retteb* ... *modáû.*
28. ... *îakûl* ...
29. *Ibráhîm* ...
30. ... *kaîîl* (a) ...
31. ... *nâás* ...

Vocabulary.

I have not read ما قريت شي *ma karît shî.*

Full a 1st. (adj. (*m.*) معمّر *mammar* (*f.*) in ة *a* (83) pl. in ين *în* (84); 2nd. (*m.*) مالي *malî* pl. in ين *în* (84) must be followed by ب.

Jew hebrew (*m.*) يهودي *îhûdî* pl. يهود *îhûd.*

Grandfather جدّ *jedd* pl. اجداد *jedad;* and جدود *jedûd.*

Grandmother جدّة *jedda,* or حنّة *hhanna.*

Slippers, shoes (a pair) بلغة *belgha,* pl. بلاغي *belaghî.*

(He) fell or has fallen (*m.*) طاح *tahh fem.* (143) pl. طاحوا *táhhû.*

Wall حايط *hhaît* pl. حيّوط *hhîyot;* and حيّاط *hhîyát.*

Wood (or carpentering) خشبة *kháshba* pl. in ات (62) and خشب *khasheb.*

Burned (adj. or past part. verb.) (*m.*) انحرق *enhárak* (*f.*) انحرقت *enharket.*

War 1st. شرّ *sharr* (lit. meaning Evil, misfortune) pl. شرور

(a) See note (b) page 167.

shireer; 2nd. گرّة *guerra* (spanish word); 3rd. (literary word) حرب *hharb* pl. حروب *hhôrôb* (not used).

Drowned, sunk, (adj. past. part. verb) غرق *gharak* pl. غرقا *gharkâ.*

Strait (of a sea) بوغاز *boghaz.*

Gibraltar جبلطارق *jebeltarik* (lit. Mountain of Tarik). Vulgarly pronounced Gebeltar.

NOTE. Tarik was the moorish general who conquered the Spanish king Don Rodrigo (Roderick) on the banks of the river Guadalete, in A. H. 92.—711. A. D.

The Riff, (a province of Marocco) الرّيف *errîf.*

Rîffian ريفي *rîfî* pl. روافي *rûafa,* and ريف *rîf.*

(He) Pulled out, uprooted, wrenched, wrested قلّع *kallá;* or قلع *kálá* (governs the accusative).

Pumpkin قرعة *karáa,* pl. in ات (62) col. قرع *kará.*

Hair sing. شعرة *shára,* and شعر *shár;* pl. شعور *sháûr,* and شعار *shâár.*

Girls. عيلة *âîla* pl. in ات *ats* like *âîláts, derrîats* (Comp. 7).

Frog. جرانة *jarána,* pl. in ات, (62) and جراين *jaraîn* col. جران *járán.*

Tank سهريج *saherîj* pl. سهاريج *seharej.*

COMPOSITION 27.

I have not read the whole day.—The whole prison (Comp. 15) was full of prisoners.—The whole quarter (Comp. 22) was full of jews.—My grand father has sold (Comp. 23) all the slippers.—The whole wall fell all the (pieces of) wood fell.—The whole house was burned.—All of them (143) died in the war.—All the people (143) (a) were drowned in the strait of

(a) In Ar. this expression is sing. not pl. as in English.

Gibraltar.—All the soldiers (74) went (or have gone) (Ex. 13) to Shawan.—The whole army (Comp. 6) of the Sultan went (pl. Ex. 13) to the Riff.—He pulled out all the hairs.—This Riffian uprooted all the pumpkins (col.) which were in the garden (Ex. 7).—He brought all the lime (58) there was in the lime-kiln (Comp. 24).—All the girls have bought (Comp. 11)their dresses (Ex. 21).—He bought (Comp. 10) all the barley (Ex. 21) there was in the market.—Have you seen (Comp. 8) the Sultan?—They all saw (Ex. 10) him.—This is all (of it) pretty (Comp. 17).—This is all beautiful (Ex. 18).—My grandmother has bought (Ex. 21) all the chickens (Ex. 21).—All the frogs are in the tank.—The whole tank is full of frogs.—We have some peaches.—Hast thou bought anything?—I have bought nothing.—Has no carpenter come? (Ex. 14).—Hast thou some partridges? (Comp. 19).—I have many par-tridges.

EXERCISE XXVIII.

1. Every one who does not eat will die.	1. كّل من ما ياكل شي يموت
2. All those who do not keep the commandments of God will go to hell.	2. جميع الي ما يحفظ شي الوصايات ذالله يمشي للجهنّم
3. Whosoever will come (143) to my house will have food (lit. will eat) (Ex. 27).	3. كل من يجي لداري ياكل

4. Whosoever will come to my house will receive an alms.	4. كلّ من يجي لداري يقبض صدقة
5. The one (*m.*) sleeps, the other (*m*). reads, (or is sleeping, or is reading)	5. واحد ناعس اخر كيقرا
6. The one (*f.*) is a seamstress (56) the other (*f.*) a spinner.	6. واحدة خيّاطة والاخرى غزّالة
7. Have the servants (*m.*) come?	7. جاوا المتعلّمين
8. Ali has come but the other has not come.	8. جا علي لكن الاخر ما جاشي
9. The other one (*f.*) remained in her shop.	9. الاخرى بقت في الحانوت ذيالها
10. Both of them have gone.	10. مشوا بزوج
11. They are both mad.	11. هم بزوج حمق
12. Neither the one (*m.*) nor the other (*m.*) please me (or I don't like either the one or the other of them).	12. ما يعجبني حتّي واحد منهم
13. I have not seen the one (*m.*) or the other (*m.*) (or I have not seen either of them).	13. ما شفت حتّي واحد منهم (او لا هذا ولا هذاك)

14. The others have gone to the mosque.	14. لاخرين مشوا للجامع
15. The others (*f.*) remained in their house.	15. لاخرين بقوا في دارهم
16. I am going (Ex. 3) to drink another glass of wine (Comp. 7).	16. انا ماشي (او غادي) نشرب واحد الكاس اخر ذالشراب
17. I am going to drink some more coffee (lit. some other coffee).	17. انا ماشي نشرب قهوة اخرى
18. Hast thou another inkbottle.	18. عندك شي دواية اخرى
19. No sir but I have another pen.	19. لا يا سيدي لكن عندي قلم اخر
20. Have you other books?	20. عندكم كتب اخرين
21. No, sir, but we have other papers (70).	21. لا يا سيدي لكن عندنا كواغط اخرين
22. I myself brought the money.	22. انا بروحي جبت الدراهم
23. The Basha himsef brought it (lit. them the money).	23. جابهم الباشا بروحه
24. I, alone, drank all the wine (Ex. 7).	24. انا وحدي شربت الخمر كله
25. Thou by thyself drankest all the aguardiente (aniseed Brandy).	25. انت وحدك شربت الماحياة كلها

26. She alone remained in the house.	26. هي وحدها بقت في الدار
27. The Vizir killed himself yesterday.	27. الوزير قتل روحه البارح
28. So and so (*m.*) has told me (17) that thou wast on the terrace.	28. قال لي فلان انت كنت في السطح
29. Who has told it thee.	29. اشكون قالها لك (a)
30. So and so (*f.*) of such a place told it me.	30. قالته لي فلانة (b)
31. So and so of such a place told it me.	31. قاله (b) لي فلان الفلاني

Pronunciation of the foregoing.

1. ... *ma îakûl shî îmût.*
2. ... *ma ihhféd shî al-ûsáîat* ... *îemshî* (c) ...
4. ... *îjî* ... *îkbed sádáká.*
5. ... *nââîs* ... *kaîkara.*
6. ... *ghazzâla.*
9. ... *bekât* ...
11. ... *hhomak.*
12. ... *îajebnî* ...
15. ... *bekâû* ...
16. ... *neshrab.*
24. ... *sharábt* ...
25. ... *sharabtî* ...
30. *Kaletû lî* ...

Vocabulary.

Drinks or will drink (*m.*) يشرب *îsh-ráb*,
Will intoxicate (himself) (*m.*) يسكر *îskér*.

(a) The feminine is used for our neuter gender here.
(b) It is supposed that the antecedent was masculine.
(c) *îhhféd*, and *îemshî* are singular.

All those who keep (i.e. observe, bear in mind) جميع الي يحفظ jemîa lî îhhfed. (See No. 143).

Heaven. Paradise, جنّة jénna.

Will go يمشي îemshî.

Whatsoever poor person (beggar) will come (or may come) كل من يجي من الدراويش kull min îjî min ed-déráwish.

Calf عجل ajel pl. عجول ajûl.

Chain سنسلة (for سلسلة) sensela. (See Note to no. 77.) pl. سناسل sénásél.

Kûskusû (arab preparation of flour) كسكسو kûskusû.

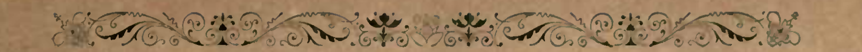
(He) robbed, has robbed سرق sarák, (governs the accusa--tive).

It will rain ينزل الشتا îenzel esh-shtá.

COMPOSITION 28.

Two men have come, the one is a shoemaker (Comp. 12) and the other a tailor (7).—One is a carpenter (Ex. 14) and the other a blacksmith (61).—These are masons (Comp. 15) and the others sawyers (Comp. 26).—Every one who drinks much wine (Comp. 7) will be intoxicated.—All those who keep God's commandments will go to heaven.—Whosoever (*f.*) goes to my house will (may) drink a glass of wine.—Whatsoever beggar who will come to my house will receive two flûses of alms.—I have found (Comp. 10) a chain of gold in the street (Ex. 7).—Hast thou another chain?—No sir, but I have another ring (Ex. 22).—Hast thou other bracelets? (Ex. 22).—No sir, but I have other anklets (Comp. 24).—Hast thou another plank (Comp. 26).—I have another plank.—We have bought (Comp. 11) another calf.—We have other

calves in the stable (Ex. 19).—We have many calves.—I alone ate (165) all the kûskusû.—Thou thy self (alone) (165) atest all the kûskusû.—He alone ate (165) all the oranges (col. Ex. 18).—She alone ate (165) ate all the pomegranates (col. Comp. 18).—They (*m.*) alone ate (165) the whole pig (Ex. 24).—So and so (*m.*) of such a place has stolen thy horse (26).—So and so (*m.*) has stolen thy musket (Comp. 13).—So and so (*f.*) was in thy garden.—He bought the horse on (lit. *in*) such a day (Comp. 8).—He came at (lit. *in*) such an hour.—On (lit. *in*) such a day it will rain, if God will, (Ex. 13).—In such a month (60) thy grand father (Comp. 27) will die (Ex. 28).



PART THIRD.

VERBS AND PARTCIPLES.

CHAPTER I.

THE VERB IN GENERAL..

145. Arabic verbs are divided into two kinds, the *primitive* and *derivative.* They are called *primitive* when the 3rd. pers. masc. of the preterite tense is composed of *radical* letters only; and *derivative* when the 3rd. pers. masc. preterite, in addition to the *radical* letters, of one or more of the *auxiliary* letters. (25).

146. Primitive verbs are subdivided into two sorts, the *triliteral* and *quadriliteral*, the former being those in which the *root* consists of three letters, and the latter those having four letters in the root.

147. They are also divided into *regular* and *irregular,* the *regulars* being those whose root is composed of three sound letters (27) e.g.: عمل *ámel* he made, he did, and *irregular* when any weak letter (27) is found in the root or, when the two final radical letters are alike and are united by means of a *shidda:* e.g. وصل *ûsál* he arrived قال *kál* he said حبّ *hhább* he loved.

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148. The *root* of the verb in Arabic is the 3rd. pers. masc. sing. of the past perfect tense indicative mood. The letters which form the root are called *radicals,* and those employed to form the *derivatives,* the tenses, numbers, persons and genders are known as auxiliaries.

149. The conjugation is divided into *moods, tenses, numbers* and *persons.*

There are two moods. The *indicative* and the *imperative.*

Two numbers. The *singular* and the *plural.* (The *dual* is not in *vulgar* use the *plural* being used in its stead).

Three persons in each number.

Three genders, viz: *masculine, feminine* and *common.*

NOTE. Hereafter (180) the mode of supplying the other tenses of our conjugation of verbs will be shewn.

The passive voice is not used in the vulgar tongue (179).

CHAPTER II.

REGULAR VERBS.

150. Regular verbs may be divided into the *triliteral* or *quadriliteral, primitives* or *derivatives.* The verb will be *triliteral primitive regular* when its root is composed of three sound letters, and *quadriliteral* when composed of four (145, 146 and 147). The derivatives will be treated of hereafter (169).

§. 1. FORMATION AND CONJUGATION OF THE REGULAR TRILITERAL VERB.

151. The auxiliary letter preceding the root are called *prefixes,* and those following the root *suffixes.*

The preterite tense, in both numbers has *suffixes* only.

The future tense has *prefixes* in the sing., and in the pl. both *prefixes* and *suffixes*.

Tho imperative has a *prefix* in the sing., and in the pl. the *suffix* وا, *wa,* besides.

In the following table the letters represent the *prefixes* and *affixes* of the verb, and the dots the three radical, or root, letters.

TABLE *of the formation of a regular triliteral verb.*

PERSONS.	GENDERS.	PRETERITE.	FUTURE.	IMPERATIVE.
		Singular.	Singular.	Singular.
1st.	com.	*t* تُ . . .	. . . نَ *n*	
2nd.	com.	*ti* تِ . . .	. . . تَ *t*	. . . ا *a* or *e*
3rd.	masc.	Root . . .	. . . يِ *î*	
3rd.	fem.	*et* تْ . . .	. . . تَ *t*	
		Plural	Plural.	Plural.
1st.	com.	*na* نا . . .	*û* وا . . . نَ *n*	
2nd.	com.	*tû* توا . . .	*û* وا . . . تَ *t*	*û* وا . . . ا *a* or *e*
3rd.	com.	(a) *û* وا . . .	(a) *û* وا . . . يِ *î*	

(a) The final *alif* of the pl. is not pronounced.

152. *Conjugation of the triliteral, primitive, regular verb* عمل *amel* he made (or he *did*).

PRETERITE.

Singular.

1st. pers. com. انا عملت ana amel*t* I made, or have made.

2nd. pers. com. انت عملت anta amel*ti* (a) Thou madest, or hast made.

3rd. pers. com. *(m.)* هو عمل hûa am*el* He made, or has made.

3rd. pers. com. *(f.)* هي عملت hîa amele*t* She made, or has made.

Plural.

1st. pers. com. احنا عملنا hhena amel*na* We made, or have made.

2nd. pers. com. انتم عملتوا antum amel*tû* You made, or have made.

3rd. pers. com. هم عملوا hûm amel*û* They made, or have made.

(a) In Tetuan the 2nd. person sing. has two terminations, one for the mas- -culine, and the other for the feminine; for example:

2nd. pers. masc. *thou madest* انتَ عملتْ anta amel*t* (like the 1st. person.)

2nd. pers. fem. *thou madest* انتِ عملتِ anta amelt*i*.

This differential termination is used in Algeria also, and it should be borne in mind throughout all the Conjugations.

FUTURE.

Singular.

1st. pers. com. انا نعمل ana *n*amel I will make, or shall make.

2nd. pers. com. انت تعمل anta *t*amel (a) Thou wilt make, or shalt make.

3rd. pers. com. *(m.)* هو يعمل hûa *î*amel He will make, or shall make.

3rd. pers. com. *(f.)* هي تعمل hîa *t*amel She will make, or shall make.

Plural.

1st. pers. com. احنا نعملوا hhena *n*amel*û* We shall make, or will make.

2nd. pers. com. انتم تعملوا antum *t*amel*û* You shall make, or will make.

3rd. pers. com. هم يعملوا hum *î*amel*û* They shall make, or will make.

IMPERATIVE.

Singular.

2nd. pers. com. اعمل انت *aámel* anta (b) Make thou.

(a) In Algeria they conjugate the *future* and the *imperative* with more regularity, for example.

Future	2nd.	pers. masc.	*thou wilt make*	انت تعمل	anta *t*amel.
Future	2nd.	pers. fem.	*thou wilt make*	انتِ تعملي	*anti t*amelî.
Imperative	2nd.	pers. masc.		اعمل انت	*a*amel anta.
Imperative	2nd.	pers. fem.		اعملي انتِ	aamelî *anti*.

These differences are not observed in Morocco, or at anyrate in those parts of it where the writer has been.

(b) The sound of the *e* after the *m*, in the pl., is almost inaudible.

Plural.

2nd. pers. com. اعملوا انتم aámelû antum Make you.

EXERCISE XXIX.

1. What hast thou done, or what didst thou, or what madest thou, or what hast thou made.	1. اش عملت
2. That chatterer (gossip) will make nothing.	2. هذاك الهدراوي ما يعمل والو
3. I have done nothing.	3. انا ما عملت حتّى شي
4. Did the shereef write?	4. كتب (a) الشريف
5. He wrote me a letter.	5. كتب لي واحد البراة
6. I have written a book.	6. انا كتبت واحد الكتاب
7. I will write a chapter (Ex. 20).	7. انا نكتب واحد الباب
8. My cousin (son of my paternal aunt) has be-come very emaciated (or enfeebled).	8. ولد عمّتي ضعف (b) بالتّراب

(a) The future *vulgarly* is sounded *e*, i.e. the second radical letter of the third person. Future has the sound of our, *e*, e.g.: (He) will write يكتب îk-té*b*. (In the *literal* the future has the *o*, sound that is the *damma* thus: يَكْتُب îak-t*ûb* or îak-tób.

(b) Future *vulgarly* is *a*, thus: يضعف îd-âaf. *He will become feeble* (or thin). The future *literal* is *o*. See preceding note.

9. Thou hast become enfeebled.	9. ضعفت
10. If thou dost not eat thou wilt become thin.	10. اذا ما تاكل شي تضعف
11. He raised his eyes to the sky.	11. رفد (او رفع) عينه (a) للسما
12. She raised her eyes and looked at me.	12. هي رفدت (او رفعت) عينها (b) وشافت فيّ
13. He embarked on a steamer (lit. he mounted).	13. ركب (c) في واحد البابور (d) او الشقف ذالنّار (e)
14. He raised his hands to the sky (he uplifted his hands).	14. هو يرفد يده (f)
15. We embarked at Marseilles.	15. ركبنا في مرسيلية
16. My aunt (maternal) has embarked in a boat (89).	16. خالتي تركب في واحد الفلّيكة
17. He obeyed his father.	17. سعف (g) (او طاع) باباه

(a) Translated literally *his eye*. The suffixes of the possessive pronouns are very frequently joined to the names of the various parts of the body.

(b) Translated literally *her eye*. See note a.

(c) Translated literally *his hand*. See note a.

(d) Future is *é* يركب lerkeb. *He wil embark.*

(e) This really a Spanish word.

(f) Translated literally *ship* of *fire*.

(g) Future is *a*, thus يسعف isâaf.

18. Did you obey the king?	18. سعتقوا الري (a)
19. We will obey you.	19. نسعتقوكم
20. He kept the Moslem religion.	20. حفظ (b) الدين ذالمسلمين (او الاسلام)
21. They kept the religion.	21. حفظوا الدين
22. Keep thou the commandments of God.	22. احفظ انت وصايات الله
23. My cousin dwelt in the blacksmith's house.	23. ولد عمتي سكن (c) في دار الحداد
24. You will dwelt in Fez.	24. تسكنوا في فاس
25. My uncle (maternal) printed thy book.	25. خالي طبع (d) كتابك
26. Print (or stamp) thou this seal in the wax.	26. اطبع (انت) هذا الطابع في الشمع
27. I will imprint it.	27. نطبعه
28. Print (you) this book.	28. اطبعوا هذا الكتاب
29. He became angry with us.	29. غضب علينا
30. He will become angry with (lit. against) me.	30. يغضب علي
31. Write to me in Arabic.	31. اكتب لي بالعربية

(a) Spanish word. See (72) (Ex. 6 and Comp. 12).

(b) Future is *í*, thus: يحفظ ihhfed, *will keep*, or will obey.

(c) Future is *í* and *û*: e.g.: يسكن iskén, or iskûn. *He will dwell.*

(d) Future is *a* e.g.: يطبع itbda. (He) *will print* (or will stamp).

Pronunciation of the foregoing.

2. ... *hadaráwî* ...
4. *Ketéb es-shereef?*
8. *Wûld âmmtî dááf* ...
10. *Ida ma takul shî* ...
11. *Erféd* (or *erfaa) áînu* ...
12. ... *shafét fîîa.*
13. *Erkib* ... *bábór, bapor* or *esheshkaf den-nar.*
14. ... *îedu.*
15. ... *Marsîlîa.*
16. *Khâltî* ...
17. *Saaf* (or *taa*) ...
18. ... *er-reî.*
20. *Hhefed ed-dîn* ... (or *al-îslám*).
23. ... *sékén* ...
25. *Khâlî tebáá* ...
26. ... *tábá* ...
29. *Ghadéb* ...
31. ... *bel-arbîa.*

Vocabulary.

He knew, has known, was acquainted with, acquainted (*root*) عرف *âráf,* governs the accusative, future is in *a* e.g.: يعرف *îáraf,* he will *know* (a).

To-morrow غدّا *ghadda.*

Whence, from where من اين *min âîn.*

News, information, sing. خبر *khabar,* pl. اخبار *akhbar* or *khabáar.*

Why 1st. من اجل *min âjel;* 2nd. لأنّ *liann,* folowed by the corresponding suffixed pronoun e.g.: Why I لأنّي *liannî;* Why thou لأنّك *liannek;* Why they لأنّهم *liannûm,* etc. See Part IV on this particle.

Fakihs (learned men) فقها *fokáhá,* sing. See Ex. 17.

(He) played (or has played) لعب *lááb,* root, future in *a.*

Chess السنطرج *es-senteréj,* or سطرنج *satrinj.*

(a) The future literal is in *i* with a *kesra* thus يعرِف *iarif.*

Tired (adj. part. pl.) عيانين *aîyaneen,* sing. See Ex. 14.

(He) worked, or has worked (*root*) خدم *khedém,* fut. in *e.*

At night فالليل *fel-lîl.*

(He) heard (*root*) سمع *semaá,* future in *a,* governs the accusative of a noun and the preposition من *min.*

He breakfasted (*root*) فطر *fetar,* fut. in *a,* governs accu-sative.

Christian (female) نصرانية *ensaránîa.*

(He) drank, or has drunk شرب *sharab,* fut. in *a,* go-verns accusative.

(He) ascended or has ascended طلع *taláá,* requires to be followed by preposition ل.

(He) descended, or has descended 1st. هبط *hébét;* 2nd. نزل *enzél,* requires to be followed by ل and من.

Now 1st. دابا *dába;* 2nd. دروك *dorok* or *drûk.*

Observations.

1st. Arabic verbs are always cited by their third person masc. preterite tense indicative mood i.e. Where we would cite a verb as the verb *to play, to know, to hear,* etc. etc., the Arabs would refer to them as the verb *he played, he knew, he heard,* etc. etc. etc.

2nd. Literally this verb is written سَمِعَ *samiâa.* To be able to conjugate a verb according to the rules of Literal or clas-sical Arabic it is indispensable to know the vowel point borne by the second radical letter in the preterite and in the future as well. But in vulgar Arabic these rules are not observed. In Morocco the second radical letter of the preterite of the triliteral regular verbs *always* has the sound of *a* or *é* and

never that of *î, o,* or *û;* while the same letter in the future, takes, as a general rule, the same vowel as the preterite, and very rarely *o,* or *û,* and *never i.*

3rd. The imperative has always the same vowel as the corresponding person of the future. So much do the Moors wander from the classical rules that they frequently *socun* the second radical letter, i.e. they drop the vowel altogether which is *never* done in the literal Arabic. Thus they say عرفت *ar-fét,* she knew. عرفوا *ar-fû,* they knew. نعرفوا *nárfû,* we will know. تعرفوا *tarfû,* you will know, instead of *aarafet, aarafû, naarîfû, tadrifû,* etc. etc. as in the literal.

4th. The same irregularity is observable in Morocco, regarding the vowel borne by the *first* radical letter. This latter letter according to classical grammatical rules ought to take the *fathha* in the preterite and the *socun* in the future. Notwithstanding this, in vulgar conversation the contrary is very often the practice, e.g.: ترك *trék,* he abandoned, he left, يترك *îter-ku,* he will abandon (it). In these examples it will be observed that the preterite takes *socun* and the future *fathha.* The rules we have given respecting the division of the syllables. (No. 42 and following) in many cases outweigh the literal grammatical rules.

COMPOSITION 29.

Hast thou known my barber? (61).—I knew him (recognised him) this morning (Ex. 25).—He knew me in Arzila (Comp. 21).—Aisha (56) knew thee in Saffi (Comp. 21).—To-morrow I will know thee (or acquaint thee) if God will (Ex. 13).—Will the muleteer know me? (Comp. 14).—Aisha will know

you.—Thou wilt know it.—Whence did he know this news?—We have known it all in Saffi.—Did you know the lesson (Ex. 4) better than (Ex. 17) them.—I am tired (Ex. 14) because I have played much.—The fakihs were tired because they worked much.—I will play chess.—The student (Comp. 15) has worked little (Ex. 11).—We will work at night.—You will pláy at night.—Hear (thou) hast thou breakfasted?—I have breakfasted.—(On) what shall we breakfast?—We will breakfast on bread and butter.—The Ambassador (Ex. 21) heard my words (col. Comp. 25).—That Cristian woman has heard it.—I have heard it all.—Hast thou heard it?—I will hear thee.—This Christian woman will hear thee.—Hear ye.—I have eaten (165) little, but (Comp. 4) I have drunk well (143).—Thou hast drunk little.—They drank much.—They ascended to the roof (Ex. 22).—The muleteers (Comp. 14) went down (descended) to the stable (Ex. 19).—That bedouin (Comp. 23) will ascend the tower (Comp. 14).—This sol-dier has descended from the tower.—Will you ascend the tower?—Ascend, Mohamed (Comp. 7).—I will ascend now.—The muleteer has ascended now.

EXERCISE XXX.

1. The mueddin (b) stopped speaking and descended from the tower (Comp. 14).	1. سكت (a) المؤذن وهبط من الصومعة

(a) Future is in *ŭ* e.g. يسكت ieskŭt.

(b) Arabic word *mueddin*, is the man who calls to prayers from the top of in mosque tower.

2. My aunt stopped speaking (Ex. 29).	2. سكتت خالتي
3. Who spoke? (a)	3. اشكون هدر (a)
4. The "ulema" spoke, and all listened to their words.	4. هدروا العلما والناس كلّها سمعوا كلامهم
5. When (Ex. 20) wilt thou speak with my (*m.*) cousin?	5. متى (او فيوق) تهدر مع ولد عمّتي .
6. To-morrow I will speak with him.	6. غدا نهدر معه
7. Be silent (b) (thou) for thou knowest nothing.	7. اسكت (b) من اجل (او لانّك) ما تعرف والو
8. Sit thou here and we will talk a litle (Ex. 11).	8. اجلس هنا ونهدروا واحد الشوي
9. He sat (down) (c) in the chair.	9. جلس (c) في الشلية
10. They sat down on my right.	10. جلسوا على يميني
11. We will sit down at the fountain.	11. نجلسوا عند (وا قدّام) عين الما

(a) Future in *a* e.g. يهدر ihdár, (he) *will speak*.

(b) The 2nd. radical of the *imperative* takes the vowel *u* like the *future*, e.g. eskŭt. See note (a) page 188 and observations in Vocabulary preceding this Exercise page 186.

(c) Future is in *e* يجلس ij-léss, or iga-lés, he will sit down. Her after the

12. The Fakih (Ex. 17) was seated (Comp. 24) at the door of the mosque.	12. الفقيه كان جالس في الباب ذالجامع
13. With whom did your father lie down. (a)	13. مع من رقد (a) ابوك
14. He lay down with my brother.	14. رقد مع اخاي
15. At what hour did thy aunt lie down? (b) (Ex. 29).	15. باش من ساعة رقدت خالتك
16. She lay down at 10 o'clock.	16. رقدت في العشرة
17. Jacob went into (lit. entered) the prison (c) (Comp. 15).	17. دخل (c) يعقوب للحبس
18. Enter (thou) here, and sit (thou down).	18. ادخل لهنا واجلس
19. I entered the city and bought two swords (Comp. 24).	19. دخلت للمدينة وشريت زوج ذالسكاكن

futures will not be noted except when this second radical letter takes a different vowel from the preterite.

(a) Rkad *(root)* he lay down *rak-dét*, she lay down. The vowel sound of the second radical letter in the root, is maintained in all the persons of the preterite, *except* the 3rd. pers. fem. of the sing. and the 3rd. pers. com. of the pl., in which persons the second radical letter is usually left without a vowel. See observations in Vacabulary preceding this Exercise page 186.

(b) See note a above.

(c) Future in o يدخل id-khol (he) *will enter.*

20. The Fakihs (Comp. 29) entered the mosque.	20. الفقها دخلوا للجامع
21. My uncle (Ex. 29) has gone out to the country (a).	21. خالي خرج للبّرا
22. We left the garden at 8 o'clock in the morning.	22. خرجنا من الرياض في الثمنية ذالصباح
23. Go out (thou) from here (Anglice "Get out").	23. اخرج من ثمَّ
24. The ambassador gained much money.	24. البشدور ربح بالزّاف ذالدراهم
25. How much money didst thou gain?	25. اشحال ذالدراهم ربحت
26. I gained two thousand (60) dollars.	26. ربحت الفين دورو
27. If thou workest (b) thou wilt gain much money.	27. اذا تخدم (b) تربح بالزاف ذالدراهم
28. That Englishman hast lost (43) three thousand dollars.	28. هذاك الانكليز خسر ثلث الاف دورو
29. I have lost nothing.	29. انا ما خسرت والو

(a) Future in *u* يخرج ikh-r*u*j.

(b) The *future* has frequently the meaning of our present tense; and it regularly takes the place of the infinitive in English.—Thus *we* say "he has gone *to* buy wheat." The Moors say he has gone *he will* buy wheat.

30. Thou hast lost all the money (capital).	30. انت خسرت المال كله
31. He searched for thee.	31. فتش عليك
32. He found the basket.	32. جبر القفة
33. He searched for it and he found it.	33. فتش عليه وجبره
34. They searched for him by sea and land and they did not find him.	34. فتشوا عليه في البحر وفي البر وما جبروه شي
35. Search ye and ye will find.	35. افتشوا وتجبروا

Pronunciation of the foregoing.

1. *Sékét al-mûdden* ...
3. ... *hadár*
8. ... *héna* ...
9. *Jéles* or *Gelés* ...
10. ... *alá îmînî.*
11. ... *aind,* (or *koddam*) *aîn al-má.*
13. ... *erkád* ...
15. *Fash min sáâa?* ...
17. *Dakhal îakób* ...
21. ... *kharej nel-barra.*
23. ... *men temm,* or *temma*...
24. ... *erbahh* ...
27. *Ida tekhdem* ...
28. ... *al-inglis* (often pronounced also *Enjlîzi* or *Enjliz*) ...
31. *Fetésh* ...
32. *Jebár* ...
34. ... *fel bahhar wa fel-ber.*

Vocabulary.

(He) lit. set fire to, شعل *sháál,* governs accusative.

Candle شمعة *shemaa.*

(She) extinguished انطفت *entefat.*

Lamp قنديل *kandîl,* pl. قناديل *kanadîl.*

Fire, light 1st. sing. see 12 and 58, pl. نيران *nîran;* 2nd. sing. عافية *aafîa.* (Lit. meaning, health, comfort).

Cigarette كرّو *garro.* (Corruption of Spanish word cigarro).

(He) seized, caught 1st. قبض *kébéd;* 2nd. شبّر *shebbar,* governs the accusative.

By the ears من الأذنين *min al-ûdnîn.*

Hood قبّ *kubb,* pl. قبوب *kebûb.*

By the arm من ذراعي *min daraaî,* (lit. from *my* arm). See note on No. 11 of Ex. 29.

Tied tethered ربط *erbet,* governs accusative with pronoun and بـ or preposition ل and a noun in the accusative.

Column, pillar سارية *sarîa,* pl. سواري *sûarî.*

The feet and the hands. (Generally used in the sing.) thus رجلهم ويدهم *rejlûm wa îedûm.*

With palmetto ropes 1st. بالحبال *bel-hhebál;* 2nd. بالحبال *beahhbal,* sing. see Ex. 9.

Angered, irritated, enraged verb governs accusative, فقص *fákáss.*

Talk, conversation, gossip هدرة *hádrá.*

Divided (he) shared قسم *kasém,* governs accusative of nouns and is followed by بين *baîn,* preposition amongst.

Division, part, share قسمة *kesma,* pl. اقسام *aksám.* In on by parts على اقسام *ala aksám.* In three parts على ثلاثة ذلاقسام *ala telata del-aksám.*

(He) killed قتل *kétél,* governs accusative. pronoun of and preposition بـ.

Dagger كميّة *komîîa* or *gûmia,* pl. in ات (62).

Bey (a dignitary) باي *baî.*

(He) governed حكم *hhekém,* governs the accusative of pronouns or nouns, and when used in the sense of to "judge"

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is followed by the preposition على.

He judged thee
He ruled thee } حكم عليك *hhekem alîk.*
» » »

With suavity, benevolence, kindness باللطافة *bel-letafa.*
Subjects, public (of a ruler) (of any place) رعيّة *raîîa.*
Nation, state جنس *jens,* or *gins,* pl. جنوس *genoos.*

COMPOSITION 30.

Who has searched for me?—Fatma (98) has searched for thee.—I have lit the candle, and it has gone out (become extinguished).—Who has lit the lamp?—My mother lit it light (thou) the fire.—Each one (142) lit his cigarette.—We caught him by the ears.—The soldier (74) caught by the hood.—They seized me by the arm catch thou him.—I will catch him.—They tied us to a pillar.—We will tie their hands and feet.—Tether (thou) those horses (Ex. 7) to this tree (Comp. 8).—Those bedouins (Comp. 23) tied me with palmetto ropes.—That Tangerine *(m.)* (82), has irritated me much (102).—They enraged us with their conversation.—I will divide my wealth (Ex. 6) amongst the poor (Comp. 17).—Thou wilt divide the money in parts.—He divided it in two parts.—I divided the rice (Comp. 16) amongst the poor.—Hast thou divided the breakfast (Ex. 24) in three parts.—We will divide this apricot (Comp. 16).—He killed him with a sword (Comp. 24).—Thou killedest them with a dagger.—Kill thou this wild boar (Comp. 26).—The thieves (Comp. 15) killed his friend (Ex. 19).—The Bey of Tunis (Comp. 8) governs his subjects with kindliness.—My mother ruled her house well who will rule this nation?—Nobody will govern it.—He judged

my friend, (or he adjudged upon my friend).—Who will judge him? (a who will ty him).—Thou wilt judge him.

§ 2. CONJUGATION OF THE QUADRILITERAL PRIMITIVE REGULAR VERB.

153. The quadriliteral verb (146 and 150) is conjugated like عمل (152) that is to say it has the same *prefixed* and *suffixed* auxiliary letters as the regular primitive triliteral verb with this difference only, that in the imperative it does not take the ا before the radical letters.

NOTE. There are however some *triliteral* verbs which have four letters in the 3rd. pers. masc. sing. of the preterite tense, and nevertheless are not quadrilite-ral. To be genuinely quadriliteral the verb must be *primitive* and have four sound letters in the root.

Quadriliteral regular primitive verb ترجم terjem *he interpreted*

PRETERITE.

Singular.

1st. pers. com. ترجمت térjém*t* I interpreted or have interpreted.

2nd. pers. com. ترجمت terjémt*i* Thou interpretedst, or hast interpreted.

3rd. pers. masc. ترجم *terjem* He interpreted or has interpreted (a).

3rd. pers. fem. ترجمت terjem*et* She interpreted or has interpreted.

(a) In classical Arabic the third radical letter takes in the preterite the *fathha*, and in the future and imperative the *kesra*. But vulgarly, the vowel sound of the preterite, which is always *a* or *e* is retained in the future and imperative.

Plural.

1st. pers. com. ترجمنا terjém*na* We interpreted or have interpreted.

2nd. pers. com. ترجمتوا terjém*tû* You interpreted or have interpreted.

3rd. pers. com. ترجموا terjém*û* They interpreted or have interpreted.

FUTURE.

Singular.

1st. pers. com. نترجم *n*-terjém I shall or will inter-pret (a).

2nd. pers. com. تترجم *t*-terjém Thou shalt or wilt interpret.

3rd. pers. masc. يترجم *î*-terjém He shall or will inter-pret.

3rd. pers. fem. تترجم *t*-terjém She shall or will inter-pret.

Plural.

1st. pers. com. نترجموا *n*-terjem*û* We shall or will in-terpret.

2nd. pers. com. تترجموا *t*-terjem*û* You shall or will in-terpret.

3rd. pers. com. يترجموا *î*-terjem*û* They shall or will in-terpret.

(a) The prefixed of the future ought literally to take a *damma*, thus: يُتَرْجِم. But vulgarly they take no vowel whatever except perhaps, in the 1st. and 2nd. person, a kind of *e*, almost inaudible, thus: *E*nterjem, teterjem, enterjemû etc. etc.

IMPERATIVE.

Singular.

2nd. pers. com. Interpret (thou) (انت) ترجم térjém (anta).

Plural.

2nd. pers. com. Interpret (ye) (انتم) ترجموا térjémû (antûm).

Quadriliteral verbs are little used in the vulgar tougue.

EXERCISE XXXI.

1. The interpreter did not interpretet well, (has not interpreted).	الترجمان ما ترجم شي مستقم (a) 1.
2. I have interpreted his words from Arabic to Spanish.	انا ترجمت كلامه من العربية للصبانيولة 2.
3. They interpreted from Spanish to Arabic.	هم يترجموا من الصبانيولة للعربية 3.
4. Who caulked thy ship (69).	اشكون قلفط المركب متاعك 4.
5. Thy cousin (m.) caulked it.	ولد عمتك قلفطه 5.
6. If thou wishest I will caulk (89) thy small-boat.	إذا تحب انا نقلفط القليقة ذيالك 6.

(a) Corruption of the classical word مستقيم.

7. We have caulked our barge (Ex. 11).	7. قلفطنا القارب ذيالنا
8. Have you caulked Abder-hman's barge (Ex. 11).	8. قلفطتوا قارب عبد الرحمان
9. We will caulk it to-morrow (Comp. 29) if God will.	9. نقلفطوا غدّة إن شا الله
10. Thy son scratched me.	10. خربشني ولدك
11. The lads scratched him in the market.	11. العيال خربشوه في السوق
12. Thy daughter scratched my face.	12. بنتك خربشت لي وجهي
13. The Doctor opened (lit. to me) me the boil.	13. الطبيب طرطق لي الدمّال
14. They burst with laughing.	14. طرطقوا بالضحك
15. Who tinned this saucepan?	15. اشكون قزدر هذا الطنجير
16. The tinsmith tinned it.	16. قزدره القزدار
17. I have tinned thy cand-lestick.	17. قزدرت الحسكة ذيالك
18. The tinsmith will tin my lantern.	18. القزدار يقزدر فناري
19. Tin (thou) this saucepan.	19. قزدر (انت) دغية هذا الطنجير
20. He disturbed the water.	20. خروط الما
21. They disturbed the water of the tank (Comp. 27).	21. خروطوا ما الصهريج

22. You will disturb the river.	22. خروطتوا الواد
23. Thy cousin rejoiced at my coming.	23. ولد عمّتك فرح بالوصول ذيالي
24. My aunt (Ex. 29) rejoiced at thy coming.	24. خالتي فرحت بالمجية ذيالك
25. The good people (lit. men) have rejoiced at the good of the poor (Comp. 16) (meaning were happy at something good for the poor).	25. الناس الملاح فرحوا بالخير ذالدراويش
26. When my master (Teacher) comes (143) (Comp. 12). I will rejoice much.	26. حين يجي معلّمي نفرح بالزّاف
27. When my brother comes my mother will rejoice much.	27. حين يجي اخوي تفرح امّي
28. That rogue robbed me of four goats.	28. ذاك الحرامي سرق لي اربعة ذالمعز
29. They robbed the Kadi of all his money.	29. سرقوا للقاضي دراهمه كلّها
30. The thieves (Comp. 15) will rob thee of the mares.	30. السرّاق يسرقوا لك العودات

Pronunciation of the foregoing.

1. *Et-turjuman ma térjém shî mesakkam.*
2. ... *lesbaniûla.*
4. ... *kalfét* ...
6. *Ida tehhébb* ...
10. *Kharbéshnî* ...
11. *Al-aîál* ...
12. ... *ûjhî.*
13. ... *tartak* ... *ed-demmál.*
14. ... *bed-dahhk* or *dehhak.*
15. ... *kàzdar* ... *tanjîr.*
16. ... *al-kazdár*
17. ... *al-hhéska* ...
19. ... *daghîa* ...
20. *Kharwet* ...
22. ... *al-wád.*
23. ... *farahh bel-wásûl* ...
24. ... *méjîa* ...
25. *En-nas al meláhh* ...
26. *Hheîn* or *hhîn* ...
28. ... *hharámî sarák* ... *maáz.*

Vocabulary.

(He) bespattered برشط *barshet,* governs an accusative and is followed by preposition ب e.g.: برشط بالغيس *barshet bel-ghâîs,* he bespattered with mud.

(He) pinched فرفص *karfés,* governs accusative, also قرص *kárés.*

(He) tiled (covered with tiles) قرمد *karméd,* governs acc.

(He) saddled (with a back saddle) بردع *bérdá,* governs acc.

(He) neighed نحنح *nahhnáhh.*

(He) brayed هرنط *harnét;* نهق *nehák.*

Asses, donkeys حمير *hhamîr,* (sing. see 26).

(He) mewed معوق *mawak,* or *mûwág.*

Cats 1st. قطوط *kotot;* and 2nd. قطاط *kétát,* and 3rd. مشاش *meshash,* (sing see Comp. 8).

(He) croaked طقطق *takták,* (used of storks).

Stork بلارج *belarej,* pl. in ات (62).

(It) sprouted سنبل *sanbel* اسبل *asbel.* Quadriliteral form little used).

Wheat, (see Ex. 9).

Indian corn 1st. تركيا *turkîya;* 2nd. بشنة *beshna* pl. بشاني *beshanî.*

(He) bleated بعبع *bábaa.*

Ewe 1st. نعجة *nájá;* pl. in ات (62) and also نعاج *náàj;* 2nd. غنمة *ghanma,* pl. in ات (62) col. غنم *ghánem.*

COMPOSITION 31.

Thou hast bespattered him with mud.—We have bespattered you with water.—Thy aunt (Ex. 29) bespattered me with oil (68).—He pinched me.—I will pinch thee.—You will pinch us.—He tiled thy house.—They have tiled the large mosque.—He saddled the donkey.—Did you saddle the mule.—I have saddled the mule (Ex. 7).—Saddle (thou) that donkey.—My horse neighed (26).—Have thy horses (Ex. 7) neighed.—Has thy donkey brayed.—The muleteer's (Comp. 14) donkeys brayed.—Thy cat has mewed.—My cats mewed.—The stork croaked.—The storks croaked.—The wheat (stalks) sprouted.—The barley sprouted (Ex. 21).—The indian corn sprouted.—The barley will sprout. Thy ewe bleated, my sheep bleated.

CHAPTER III.

IRREGULAR VERBS.

154. The irregular verbs are divided into *seven* kinds, namely the mute. *Assimilated, concave, defective, hamzated* and *double imperfect.*

§ 1. MUTE VERBS.

155. Verbs are styled mute when their last letter and the letter preceding it are the same, in which case the penultimate letter is suppressed, and a *shidda* is placed over the final letter; e.g.: حبّ *hhabb* he loved, for حبب; شكّ *shakk* he doubted for شكك.

The *preterite* is formed by inserting a ي between the last radical letter and the suffixes *excepting* in the 3rd. persons sing. and pl. (a).

The *future* and *imperative*. The *future* is formed by the same auxiliary letters as are used in the triliteral verb (151) (b).

The *imperative* does not take the initial ا.

(a) The vowel sound taken by the first radical letter is always *a* or *e* and is maintained through all persons of the preterite.

(b) The vowel sound taken by the first radical letter of the 3rd, pers. masc. future may be *a*, *e*, or *u*, and it is maintained in the other persons, and in the imperative. The prefixes of the fut. *vulg.* have no vowel. Notwithstanding its being against the rules of grammar, the initial consonants are often *socum* in the vul--gar, when they do not form a syllable with the letter following letter. Even in the vulgar, however one may detect the sound of an *e* rapidly articulated.

If the consonant articulated be a ر م ن ص س or ش this almost inau--dible *e* is pronounced *before* those letters, and so in the transliteration, the *e* has frequently been placed first. For example: *er*-fed, and *er*-faa, he raised (Ex. 29) *e*mtáni, mine No. 133 *e*n-dari; to my house No. 134; *e*s-fina and esh-kaf ship (Comp. 13) *e*sbanla, No. 56, etc. etc. etc.

Conjugation of the mute verb حب hhabb
he loved (he desired he liked).

PRETERITE.

Singular.

1st.	pers.	com.	حبيت	hhabb*ît*	I loved or have loved.
2nd.	pers.	com.	حبيتِ	hhabb*îti*	Thou lovedst or hast loved.
3rd.	pers.	masc.	حب	*hhabb*	He loved or has loved (a).
3rd.	pers.	fem.	حبت	hhabb*et*	She loved or has loved.

Plural.

1st.	pers.	com.	حبينا	hhabb*îna*	We loved or have loved.
2nd.	pers.	com.	حبيتوا	hhabb*îtû*	You loved or have loved.
3rd.	pers.	com.	حبوا	hhabb*û*	They loved or have loved.

FUTURE.

Singular.

1st.	pers.	com.	نحب	*en*hhebb	I shall or will love (b).
2nd.	pers.	com.	تحب	*te*hhebb	Thou shalt or wilt love.
3rd.	pers.	masc.	يحب	*î*hhebb	He shall or will love (b).
3rd.	pers.	fem.	تحب	*te*hhebb	She shall or will love.

(a) See note a page 202.
(b) See note b page 202.

Plural.

1st. pers. com. نحبّوا *en*hhebbû We shall or will love.
2nd. pers. com. تحبّوا *te*hhebbû You shall or will love.
3rd. pers. com. يحبّوا *î*hhebbû They shall or will love.

IMPERATIVE.

Singular.

2nd. pers. com. (نت) حبّ hhebb (anta) love (thou).

Plural.

2nd. pers. com. (انتم) حبّوا hhebbû (antum) love ye.

EXERCISE XXXII.

1. He loved me a little.	1. هو حبّني شويّ
2. She loved thee much.	2. هي حبّتك بالزّاف
3. I will love you from today henceforward.	3. انا نحبّكم من هنا لقدّام
4. Since he saw us he loved us.	4. مالّي (او من الّي) (او من وقت الّي) شافنا حبّنا
5. Love (thou) me much.	5. حبّني انت بالزّاف
6. The guardian of the quarter did not wish to rob. (a)	6. مقدّم الحومة ما حبّ (او بغى) شي يسرق
7. The general desired to write to the shereef of wazan. (a)	7. الخليفة حبّ (او بغى) يكتب للشريف د وزان

(a) Observe how the English infinitive is expressed by the Arabic future. See note b to Exercise XXX page 191.

8. The general will want to (a) embark on this steamer.	8. الكلينار يحب (او يبغي) يركب في هذا البابور
9. After he entered (Ex. 30) he shut the door.	9. بعد ما دخل شدّ (b) الباب
10. When wilt thou shut the door, shut it soon.	10. فيوق (او متى) تشُدّ الباب شُدّها دغية
11. Shut (thou) the door with the key (72) (*Anglici* lock *the door*) before they come.	11. شُدّ الباب بالمفتاح قبل ما يجيوا
12. He opened (c) the door and entered the house.	12. حلّ (او فتح) (d) الباب ودخل للدار
13. I opened the door, and I saw an italian (*m.*) in the street (Ex. 7).	13. حلّيت (او فتحت) الباب وشفت واحد الطاليان في الزنقة
14. Open (thou) the door before they come.	14. حل (او افتح) الباب قبل ما يجيوا
15. After the girl (Comp. 7) shut the door she opened the window (10).	15. بعد ما العيلة شدّت الباب حلّت (او فتحت) الطاقة

(a) See note a this Exercise No. 6.

(b) Future is in *û*. يشُدّ is*h*ûdd, he will shut. See note b No. 155.

(c) Future is in *û*. يحُلّ ihhûll, he will open.

(d) فتح is a regular, triliteral verb.

16. To-day I needed the wheat.	16. اليوم خصّني (a) الزرع
17. I will need a manservant (Ex. 7).	17. يخصّني واحد المتعلّم
18. I require (need) a master (or tradesman).	18. كيخصّني (b) واحد المعلّم
19. I need a cup.	19. كيخصّني (او تيخصّني)
20. We need the money (Ex. 13).	20. كيخصّونا الدراهم
21. Do you need any cup?	21. يخصّكم شي كاس
22. We need a cup, a bottle (Comp. 9) of wine, and pound (60) of bread (Ex. 5).	22. يخصّنا واحد الكاس وواحد الرضومة ذالشراب وواحد الرطل ذالخبز
23. A dog has bitten me.	23. عضّني (c) واحد الكلب (او الجرو)
24. That dog will bite thee.	24. يعضّك هذاك الكلب
25. A bee stung (ar. *bit*) me.	25. عضّتني واحد النحلة
26. The bees will sting you.	26. يعضّوكم النحل
27. A flea has bitten me.	27. عضّتني واحد البرغوثة
28. The fleas (col.) have bitten us very much during (ar. *in*), this night.	28. البرغوث عضّونا بالزاف في هذي الليلة

(a) Future is in *e*. يخصّ ikhéss, *he will need*. See note b No. 155.

(b) The present tense is formed by placing a كي or a تي to the future.

(c) Future is in *a*. يعضّ iaadd. See note b No. 155.

29. He forgave me the hire (Ex. 20). | 29. سمح لي بـ الكرا

30. Forgive me! (Excuse me!) | 30. اسمح لي

31. I have forgiven thee. | 31. سمحت لك

Pronunciation of the foregoing.

3. ... *min hená en-koddam.*
4. *Mellî* ... (or *min wakt lî*)...
6. *Mokaddem al-hhâûmá* ... (or *béghá*)...
7. *Al-khalînar* ... *wazan.*
9. *Bad ma* ... *shadd* ...
11. ... *kébél ma îjîû.*
12. *Hhàll* (or *fetáhh*) ...
13. ... *tálîan* ...
16. ... *khass-nî* ...
23. *Aádd-nî* ...
25. ... *náhhla* ...
26. ... *náhhl* or *nahhal.*
27. ... *bárghóta.*
28. *Barghót* ... *fe had al-lîlá.*
29. *Semahh* ...

Vocabulary.

He doubted, suspected شكّ *shékk,* future in *e,* governs accusative, and فـي with a noun or pronoun.

(It) pained, hurt, grieved ضرّ *darr,* fut. in *o,* governs acc.

(He) pinched, nipped شكّ *chakk,* future in *u;* governs accusative pronoun, or, and preposition بـ with or noun.

Pin خلالة *khalala,* and خلال *khalal,* pl. in ات (62) and خلايل *khaláîl.*

Lance (noun) مزراق *mezrag,* pl. مزارق *mezarég.*

He smelt, sniffed شمّ *shámm,* fut. in *u,* governs accusative.

Rose (noun) وردة *ûarda,* pl. in ات (62) col. ورد *ward.*

(He) sprinkled, (he) watered, رشّ *rashsh,* future in *u,* governs accusative.

This afternoon في هد العشية *fi had al-ashia.*

Pinks, (carnations) col. قرنفل *koronfel,* pl. in ات (62) sing. Ex. 8.

With orange (or lemon) flower water بما زهر *bémá zahar.*

With rosewater بما ورد *bema ward.*

He restored, gave back ردّ *radd,* future in *u,* requires ل preposition and accusative of nouns.

Money, capital, means, wealth, treasure مال *mál* pl. اموال *mûal.*

COMPOSITION 32.

The general doubted my word (Comp. 25).—I have sus-pected thee.—My aunt (Ex. 29) has suspected you.—He will always suspect thee (Ex. 25).—Hast thou doubted me.—They suspected us.—That italian (Ex. 32) injured me very much. —The barber (61) will do you no harm (142).—You pitied me.—They pitied us.—I have not hurt anybody (142).—You injured me in money (Anglici, you hurt me financially).—He pricked me with a needle (5).—He pricked thee with a pin.—They stabbed us with a lance.—He will stab thee with a knife (Comp. 10).—He will stab you with a lance.—Hast thou smell anything?—I have not smelt anything.—He will smell this rose.—Smell (thou) this rose. ——Smell ye this pink (Ex. 8).—Hast thou watered the roses?—I watered them this morning (Ex. 25).—Have they watered the pinks?—The manservant (Ex. 7) will water them this afternoon.—The fakih (Ex. 17) sprinkled us with orange flower water.—I will sprinkle thee with rosewater.—He gave me back the money.—The Sultan will restore thy wealth if God will (Ex. 13).

§ 2. ASSIMILATED VERBS.

156. Assimilated verbs are those whose first radical letter is a و or a ي. They are conjugated like the regular triliteral (152). The imperative however, either does not take an ini-tial ا, or, if it takes it the ا, is not pronounced.

These verbs although styled irregular by grammarians do not present any irregularity in the vulgar Arabic of Morocco, as will be seen in the followed conjugation.

Conjugation of the assimilated verb وصل ûsal, *he arrived.*

PRETERITE.

I have arrived, I arrived, etc. etc. etc.

Singular.			Plural.		
1st. pers. com.	وصلت	ûsal*t*.	1st. pers. com.	وصلنا	ûsal*na*.
2nd. pers. com.	وصلتِ	ûsal*ti*.	2nd. pers. com.	وصلتوا	ûsal*tû*.
3rd. pers. masc.	وصل	*ûsal* (a)	3rd. pers. com.	وصلوا	ûes*lû*.
3rd. pers. fem.	وصْلَت	ûes-l*et*.			

FUTURE.

I shall, or *will, arrive,* etc. etc. etc.

Singular.			Plural.		
1st. pers. com.	نوصل	*n*ûsal.	1st. pers. com.	نوصلوا	*n*ûesl*û*.
2nd. pers. com.	توصل	*t*ûsal.	2nd. pers. com.	توصلوا	*t*ûesl*û*.
3rd. pers. masc.	يوصل	*î*ûsal. (b)	3rd. pers. com.	يوصلوا	*î*ûesl*û*.
3rd. pers. fem.	توصل	*t*ûsal.			

(a) In the *preterite* the vowel of the second radical letter is *a* or *e* except in the third pers. fem. of the singular, and of the third pers. plural, in both of which the second radical is *socun*. In the future and imperative the second radical takes in the singular the same vowel as in the preterite, and in the pl. it takes none.

(b) The irregularity which these verbs show in classical or literary Arabic

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IMPERATIVE.

Singular.	Plural.
2nd. pers. com. وصل or اوصل ûsal.	2nd. pers. com. وصلوا or اوصلوا ûeslû.

EXERCISE XXXIII.

1. When (Ex. 20) will you arrive at Tangier? (Comp. 3).	ڢيوڢ توصلوا لطنجة 1.
2. To-morrow if God will, we will arrive at Tan-gier at 5 oclock in the afternoon (Comp. 32).	غدًا إن شا اللّه نوصلوا لطنجة ڢي الخمسة ذالعشية 2.
3. When did you arrive at the fundak.	ڢيوڢ وصلتوا للڢندق 3.
4. We arrived at sunset. (a)	وصلنا ڢي المغرب 4.
5. My mother bore two sons and three daughters. (b)	أمّي ولدت زوج ذالاولاد و ثلاثة ذالبنات 5.

consists in this than when their second radical letter takes a *kesra* in the future, they drop the first radical letter in that tense, and in the imperative, thus: وَصَلَ *he arrived;* يَصِلُ *he will arrive;* صِلْ *arrive* (thou); وَعَدَ *he promised;* يَعِدُ *he will promise;* عِدْ *promise* (thou).

(a) مغرب *magreb* is a noun of place, and signifies *literally* the *place where the sun sets* or *the west.* One of the Moslem calls to prayer is thus named, as is also the set of prayers repeated at that hour, i.e. sunset.

(b) Future in *e, fem.* تولد tûl*e*d. (She) will give *birth to.*

6. My aunt (Ex. 29) has given birth twice (60).	6. خالتي ولدت مرتين
7. This woman has never given birth. (a)	7. هذي الامراة عمرها ما ولدت
8. My cows (Ex. 24) have often given birth.	8. البقر ذيالي ولدوا بالزاف ذالمرات
9. Thy mother is pregnant, and later on will give birth.	9. أمّك حبلى (او حاملة) وساعة (او فيسع) (b) تولد
10. This Mooress has marked her hands with indigo.	10. هذي المسلمة وشمت يدها بالنيلة
11. Those Mooresses have marked their faces with indigo.	11. هذوك النسآ وشموا وجههم بالنيلة
12. I do not wish (Comp. 25) thee to mark thy face with indigo. (c)	12. ما كنحبّ شي توشم وجهك بالنيلة
13. I wish you to mark your hands with (c) indigo. (d)	13. كنحبّ توشموا يدكم بالنيلة
14. The wheat became dry. (e)	14. يبس الزرع

(a) See No. 213 and *never* No. 228.

(b) *Sáâ*, means strictly *hour*, and فيسع *fisâa* is a contraction of في الساعة *fî as-sâáa*. *In the hour.*

(c) Remember that our infinitive is expressed in Arabic by the future.

(d) See note c of Exercise 29, page 183.

(e) Future in *e*, ييبس iibes, *will dry* (will become dry).

15. The peas and beans became dried (Comp. 23). — 15. يبسوا الحمص والفول

16. The barley will become dry to day. — 16. اليوم ييبس الشعير

17. To day the haricot-beans will become dry. — 17. اليوم تيبس (a) اللوبية

18. This afternoon (Comp. 32) the rice will become dry. — 18. في هذي العشية ييبس الروز

19. This river (Ex. 31) will be dry a month hence. — 19. هذا الواد ييبس من دابا واحد الشهر

20. How much (Comp. 9) did the salt butter weigh? (b) — 20. اشحال وزن السمن

21. It weighed twenty pounds. — 21. وزن عشرين رطل

22. It weighed two pounds and two ounces (60). — 22. وزن رطلين و وقيّتين

23. The wool (58) weighed twenty quintals. — 23. وزنت الصوف عشرين قنطار

24. This wax (58) will weigh two quintals. — 24. هذي الشمع توزن قنطارين

25. We will weigh the meat (58) in this balance. (c) — 25. نوزنوا اللحم في هذا الميزان

(a) Third pers. fem. of sing.

(b) Future in *e*, يوزن iûzén, *will weigh*.

(c) The noun expressing *instrument*, or means takes one of the following

26. Weigh (thou) it wherever thou wishest.	26. اوزنه انت واين تحب
27. The sheep (Comp. 24) weighed little.	27. الكباش وزنوا شوي
28. This cannon (Ex. 11) weighs much. (a)	28. هذا المدفع كيوزن بالزاف
29. The gold weighs more (99) than (the) silver (Ex. 22).	29. الذهب كيوزن اكثر من الفضة
30. My sheep (Comp. 24) weighs more than thine.	30. الحولي ديالي كيوزن اكثر من الحولي ديالك

Pronunciation of the foregoing.

4. ... *fel-maghreb.*
5. ... *weldt* ...
7. ... *aôm-ra,* or *aomer-ha* ...
8. ... *bezzaf dal-marrat.*
9. ... *hhobla* ... (or *hhamela*). *sádá* (or *fîsáa* ...
10. ... *ûeshmét îedá* (sing.) *ben-nîla.*
11. ... *ûjhûm* ...
12. ... *tûshem ûjhak* ...
13. ... *tûeshmû îedkûm* ...
14. *Ibés* ...
17. ... *al-lûbîa.*
19. ... *min daba* or *deba*

formations مفعل, مفعال or مفعلة, thus: ميزان *mîzan,* balance, instrument for weighing from وزن *ûzén,* he weighed; منشار *minshar, a saw;* (instrument for sawing from نشر *nshar,* he sawed; مبرد *mebrad, file;* instrument for filing from برد *bared, he filed;* مطرقة *met-raka,* vulgarly *metirka, hammer* from طرق *tarek,* he struck; (this word is *not* in common use) or طرّق *tarrak,* second derivative form. (169) *he hammered.*

(a) See note b to No. 18 of Exercise 32, page 206.

wahhed esh-shahr.
20. ... *ûzén* ...
25. ... *mîzân.*
26. ... *faîn tehhebb.*

Vocabulary.

(It) occurred. (It) happened. (It) befell وقع *ûkáá,* future in *a*, is followed by preposition ل.

This (thing) هذا الشي *had eshî.*

Suddenly, on a sudden على غفلة *ala ghafla.*

In during last year في العام الاول *fel-âám al-ûûel,* or في العام الفايت *fel-aam al-fáît.*

In the coming year, next year, or following year 1st. في العام الجاي (او الماجي) *fel-aam al- jâî,* (or *al-májî;* 2nd. في العام القابل *fel-aam al-kábel.*

Thus in this manner 1st. هكذا *hakda;* 2nd. هايدا *haîda.*

(He) halted, stopped, tarried, stood, (was) detained وقف *ûkaf,* future in *a,* (fut. *lit. i, kesra).*

Friend (*fem.*) صاحبة *sahheba,* takes suffixes thus صاحبتي *sahhebtî,* my friend, etc. etc.

(He) inherited ورث *ûrét,* future in *e,* (fut. *lit. i, kesra),* governs accusative noun, and takes prepositions في or من.

(He) shipped, (loaded on board a ship) وسق *ûsak,* future in *a,* (fut. *lit. i*), governs accusative noun.

Shipped, *adj.* or past parteiple موسوق *mûsûk.*

COMPOSITION 33.

What has happened?—Nothing has happened (142).—What has befallen thee.—Nothing has befallen me.—Has aught be-

-fallen him? (141).—Nothing has befallen him.—How (Ex. 1) did this happen?—This happened suddenly.—When (Ex. 20) did the general's death occur? (Ex. 32).—It occurred last year.—It occurred last month.—Next year, if God will (Ex. 13) it will not happen thus.—How did this occur?—It occurred in this manner.—Next month it will not happen thus.—Where (Comp. 3) was your uncle detained (Ex. 29).—He was detai-ned in Ceuta (Ex. 21).—They were detained in the middle (118) of the road (22).—I tarried in the garden (Ex. 7) of the barber (61).—He stopped at the door of thy friend feminine. —He inherited a thousand dollars from his father.—These lads (Ex. 31) inherited (Comp. 32) the wealth of their father. —That (person) will inherited the wealth of his father.—I inherited the sixth part (118) of the money.—Thou inheri-tedst the third part (118) of the money.—He inherited four (Ex. 24) gold rings.—Yesterday (Ex. 20) he shipped all the wheat (Ex. 9).—This afternoon (Comp. 32) he will ship all (143) the wool (58).—To day (Ex. 12) we will ship the chick peas (Comp. 23) of the merchant (Ex. 8) Joseph (97).—The ship (69) is loaded.—Our ship was (Comp. 6) loaded in Ca-sablanca (Ex. 9).

§ 3. CONCAVE VERBS.

157. The concave primitive verbs are those whose second radical letter is a و or a ي. These two letters are in the root (i.e. the third person masc. of the preterite) always changed into ا. For example قول and بيت, are for the sake of euphony written قال *kal*, (he) said: and بات *bàt*, he passed the night.

The concave verbs are divided into three classes.

General observations.

1st. All the concave verbs retain the ا in the 3rd. persons of the preterite, and drop it in the remaining persons of that tense, and in the 2nd. pers. sing. of the imperative.

2nd. The initial ا of the imperative always disappears.

1st. *class.*

The ا of the preterite in concave verbs of this class is chan-ged into و in the future, and in the 2nd. pers. pl. of the im-perative.

In all the persons which drop the ا (see above observation 1st.), the first radical letter takes a *damma*. In those of the

2nd. *class.*

The ا of the preterite is changed into ي in the future and in the second pers. pl. of the imperative. In all the persons in which the ا, disappears the first radical letter takes a *kesra*. In the concave verbs of the

3rd. *class.*

The ا of the preterite is retained in the future, and in the 2nd. person pl. of the imperative.

All the foregoing rules are clearly shewn in the following conjugations.

158. *Conjugation of the concave verb of the 1st. class* كان kan (he) *was*, (he) *existed* ...

PRETERITE.

Singular.	Plural.
1st. pers. com. كُنْت kûn*t* I was. (a)	1st. pers. com. كُنّا kûn*na*
2nd. pers. com. كُنْتِ kûn*ti* Thou wast.	2nd. pers. com. كُنْتُوا kûn*tû*
3rd. pers. masc. كان *kan* (He) was.	3rd. pers. com. كانوا kán*û*
3rd. pers. fem. كانَتْ kan*ét* (She) was.	

FUTURE.

Singular.	Plural.
1st. pers. com. نكون *én*kûn I shall or will be.	1st. pers. com. نكونوا *en*kûn*û* We shall or will be.
2nd. pers. com. تكون *té*kûn Thou shalt or wilt be.	2nd. pers. com. تكونوا *té*kûn*û* You shall or will be.
3rd. pers. masc. يكون *î*kûn (He) shall or will be.	3rd. pers. com. يكونوا *î*kûn*û* They shall or will be.
3rd. pers. fem. تكون *té*kûn (She) shall or will be.	

(a) The *damma* has *usually* the sound of *û*, but is pronounced *o* when a ح, ر, ع, or ق is one of the root letters.

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. كُن kûn Be (thou).	2nd. pers. com. كُونوا kûnû Be (you).

159. *Conjugation of the concave verb of the 2nd. class* جاب jáb (a) (he) *brought.*

PRETERITE.

Singulàr.	Plural.
1st. pers. com. جِبْت jîb*t* I brought. (b)	1st. pers. com. جِبْنا jîb*na* We brought.
2nd. pers. com. جِبْتِ jib*ti* Thou broughtest.	2nd. pers. com. جِبْتوا jîb*tû* You brought.
3rd. pers. masc. جاب *jab* (He) brought.	3rd. pers. com. جابوا jab*û* They brought.
3rd. pers. fem. جابَت jab*et* (She) brought.	

FUTURE.

Singular.	Plural.
1st. pers. com. نْجيب *én*jib. I shall, or will bring. (c)	1st. pers. com. نْجيبوا *en*jîb*û*

(a) This is composed of the verb جاء, and of the preposition بـ, with, i.e. *he came with*, or otherwise *he brought.*

(b) The *kesra* as a rule is sounded like *î*, but when in the root there is a ح, ر, ع or ق it is pronounced like *é*.

(c) Bear in mind what was said about the prefixes in note b to No. 155.

2nd. pers. com. تجيب *té*jîb Thou shalt or wilt bring.	2nd. pers. com. تجيبوا *te*jîb*û*
3rd. pers. masc. يجيب *î*jîb (He) shall or will bring.	3rd. pers. com. يجيبوا *î*jîb*û*
3rd. pers. fem. تجيب *te*jîb (She) shall or will bring.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. جيب jîb Bring (thou).	2nd. pers. com. جيبوا jîb*û* Bring (you).

160. *Conjugation of the concave verb of the 3rd. class*

خاف khaf, *he feared.*

PRETERITE.

Singular.	Plural.
1st. pers. com. خفت khaf*t* or khaf*t* (a) I feared.	1st. pers. com. خفنا khaf*na* or khof*na* We feared (a).
2nd. pers. com. خفتِ khaf*ti* or khof*ti* Thou fearedst.	2nd. pers. com. خفتوا khaf*tû* or khof*tû* You feared.
3rd. pers. masc. خاف *khaf* (He) feared.	3rd. pers. com. خافوا khaf*û* They feared.
3rd. pers. fem. خافت khaf*et* (She) feared.	

(a) Classically it ought to be khîf*t*, khîf*na* etc. etc.

FUTURE.

Singular.	Plural.
1st. pers. com. نخاف *en*khaf	1st. pers. com. نخافوا *en*khaf*û*
I shall or will fear.	We shall or will fear.
2nd. pers. com. تخاف *te*khaf	2nd. pers. com. تخافوا *te*khaf*û*
Thou shalt or wilt fear.	You shall or will fear.
3rd. pers. masc. يخاف *î*khaf	3rd. pers. com. يخافوا *î*khaf*û*
(He) shall or will fear.	They shall or will fear.
3rd. pers. fem. تخاف *te*khaf	
(She) shall or will fear.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. خَف *khaf*	2nd. pers. com. خافوا khaf*û*
fear (thou) (a).	fear (you).

EXERCISE XXXIV.

1. How art thou? (b)	1. كيف كُنت شوي (c)
2. How are you? (b)	2. كيف كُنتوا
3. How is (b) thy father?	3. كيف كان باباك
4. How are (b) thy parents? (Ex. 25).	4. كيف كانوا الوالدين ديالك

(a) In some places they say خوف *khof* fear (thou); خوفوا *khofû* fear (you) but this is not in conformity with the literal conjugation.

(b) In these examples the Arabic verbs is used in the preterite.

(c) The word شي or شوي is sometimes placed after the verb in interrogative sentences (208).

5. How is (a) thy wife? (The house or the family (Ex. 13).	5. كيف كانوا الدار (او العيال)
6. The shereef was on this bridge (72).	6. الشريف كان في هذي القنطرة
7. The soldiers will be on the road (22).	7. المخزنية يكونوا في الطريق
8. The Emperor's son died (b) in the war (Comp. 27).	8. ولد السلطان مات في الشرّ
9. My sister died in Morocco city (Ex. 9).	9. ماتت اختي في مرّاكش
10. Many have died in the war.	10. ماتوا بالزاف في الشرّ
11. I will die for my country (58).	11. نموت على بلادي
12. My mother died suddenly (Comp. 33).	12. ماتت أمّي على غفلة
13. Thy daughter died last year (Comp. 33).	13. ماتت بنتك في العام الفايت
14. Who has said that?	14. اشكون قال (c)
15. Our neighbour said it (Comp. 19).	15. قال جارنا

(a) See note b No. 1 this Exercise.

(b) Future in *u* يموت imût (he) *will die*, concave verb of the 1st. class.

(c) Future in *o* يقول ikol (he) *will say*, concave verb of the 1st. class,

16. He told it to me near the well.	16. قالّه لي قدّام البير
17. They have said (it) in the jewish quarter (Ex. 3).	17. قالوه في الملّاح
18. I will say to thee only one word (Comp. 25).	18. نقول لك كلمة واحدة
19. He did not believe me .(a)	19. ما تاق شي بيّ
20. He will believe thee, and we will all believe thee.	20. يتيق بك ونتيقوا بك كلّنا
21. Wilt thou believe what he has said?	21. تتيق بالي قال هو
22. I will not believe in dreams.	22. انا ما نتيق شي بالمنام
23. I will believe in God and the Prophets.	23. انا نتيق بالله وبالانبيا
24. Believest thou what I say?	24. كتتيق بالي كنقول لك
25. I believe thee.	25. كنتيق بك
26. Tell me. Hast thou seen the key. (b)	26. قل لي شفت المفتاح (b)
27. What did he tell thee?	27. اش قال لك
28. He has not told me any-thing.	28. ما قال لي حتى شي

(a) Future in *e* يتيق itek (he) *will believe*, concave verb of the 2nd. class.

(b) مفتاح *meftsahh*, as the name of an instrument is derived from فتح *fetahh* he opened. See Note c to No. 25 of Ex. 33 page 212.

29. What wilt thou bring me?	29. اش تجيب لي
30. I will bring thee some apples.	30. نجيب لك شي تفّاح
31. He brought me a birdcage.	31. جاب لي واحد القفص
32. They brought him a present (Comp. 4).	32. جابوا له واحد الهديّة
33. They will bring us a gazelle.	33. نجيبوا لكم واحد الغزالة
34. Has the Consul risen? (a)	34. قام القنصو
35. The Ambassador will rise soon (Ex. 33).	35. البشدور يقوم فيسع
36. Rise (thou) (Ex. 31) soon and make me a little coffee.	36. قم دغية واعمل لي (او عدّل لي) واحد الشوي ذالقهوة
37. I have coffee, but I have no sugar.	37. عندي القهوة لكن ما عندي شي السكّر
38. Bring me those books.	38. جب لي هذوك الكتب
39. Bring (ye) a pound of meat.	39. جيبوا واحد الرطل ذاللحم
40. Bring me the razors (or knives) (67).	40. جب لي الامواس

(a) Future in *o* يقوم ikom (he) *will arise*, concave verb of the 1st. class,

Pronunciation of the foregoing.

8. ... *mát* ...
14. ... *kalu.*
19. ... *tak* ...
21. ... *bellî* ...
22. ... *bel-menaîm.*
23. ... *anbîa.*
31. ... *kafez.*
33. ... *gházála.*
34. *Kam* ...

Vocabulary.

(He) saw شاف *shaf,* future in *u,* governs accusative.

(He) looked upon, gazed at, beheld شاف *shaf,* future in *u.* Is followed by prep. بـ or لـ as the sense may require.

Bale (noun) package فردة *ferda,* pl. in ات (62).

Thimble حلقة *hhelka,* pl. in ات (62), also حلاقي *hhelakî.*

Stars نجوم *nejûm;* sing. Ex. 25.

(He) fell, has fallen طاح *tahh;* future in *e* is followed by prep. لـ or بـ or من; is a concave verb of 2nd. class.

Floor, earth, ground ارض *ard.*

Passed the night بات *báts;* future in *a,* concave verb of 3rd. class is followed by prep. بـ.

From there, thence من ثمّ *min temm* or *temma.*

At dawn, at daybreak على الفجر *ala al-fejer.*

(He) passed جاز *jaz* or *gaz;* future in *u,* is followed by من or على.

From here, hence من هنا *min hena.*

Locust col. جراد *jirád;* sing. جرادة *jirada.*

He (flew) طار *tár;* future in *i* or *e,* concave verb of 2nd. class.

Chicken جدادة *jédádá* جاجة *jájá;* col. Ex. 21.

Hawk طير الحر *tâîr al-hharr;* باز *baz,* pl. بيزان *bîzan.*

(He) fled, escaped هرب *hárab;* triliteral regular verb. Is followed by prep. ل or من or على.

COMPOSITION 34.

What did you see?—We have seen a bale.—Hast thou seen my thimble.--I have not seen it.—He looked towards the sky (Comp. 3).—Look (thou) to the sky and thou wilt see the moon (Comp. 12) and the stars.—After (Ex. 32) they looked at me they fled to the mountain (Comp. 4).—A stone fell upon him (Comp. 6) and killed him (Comp. 30).—They fell from the roof (Ex. 22).—Thy sister fell from the roof.—I fell into a well.—This fort fell last year. (Comp. 33).—Where did they fall to.—They fell to the ground but (Comp. 4) they arose (Ex. 34).—Where will the Emperor pass the night.—He will pass the night in Mequinez (Ex. 13) and will leave there (Ex. 30) at day break.—The army of the Emperor passed the night in Alkasar (Ex. 10).—Where (Comp. 29) did the army pass?—It passed by that river (Ex. 31).—It passed by the bridge (72).—I will pass by the market.—Pass (thou) here. —Yesterday (Ex. 20) the locusts (as sing.) (col.) passed.—The stork flew (Comp. 31).—The chicken flew.—That partridge has flown.—The partridges flew.—The hawk flew.—That crow (Comp. 17) will fly.—That starling (9) will fly soon (Ex. 33). —The hens (Ex. 21) will not fly.

EXERCISE XXXV.

1. He feared his father.	خاف من باباه 1.
2. She feared her mother.	خافت من يمّاها 2.

3. Our forefathers feared God.	3. الوالدين ذيالنا (او والدينا) خافوا من الله
4. Fear God, and thou shalt lack nothing.	4. خف انت من الله وما يخصك حتى شي
5. Long ago there was a gar--den here (Ex. 71).	5. زمان كان هنا واحد الرياض
6. This will endure for ever (always).	6. هذا الشي يدوم ديما
7. What did that moslem sell? (a)	7. اش باع هذاك المسلم
8. He sold an axe.	8. باع واحد الشافور
9. For how much did he sell it?	9. بشحال باعه
10. He sold it for four ounces.	10. باعه باربعة اواق
11. For how much will you sell me the mûd of wheat.	11. بشحال تبيع لي المدّ ذالزرع
12. I will sell it thee for thirty ounces.	12. نبيعه لك بثلاثين وقيّة
13. It is very dear.	13. غالي كثير
14. Sell (thou) me this belt.	14. بع لي هذا الكرزية
15. We will sell all the belts.	15. نبيعوا الكرازي كلها
16. My father kissed me twi--ce. (b)	16. ابويّ باسني مرّتين

(a) Future in *e* يبيع ibea, (he) *will sell*, concave verb of 2nd. class.

(b) Future in *u* يبوس ibûs, (he *will kiss*, concave verb of 1st. class.

17. My mother kissed me three times.	17. امي باستني ثلاثة ذالمرّات
18. Wilt thou kiss me?	18. تبوسني
19. I will kiss thee.	19 نبوسك
20. My brother will kiss his mother.	20. اخوي يبوس يماه
21. My litle boy awoke at four o'clock in the mo- -ning.	21. فاق عويلي في الاربعة ذالصباح
22. At what hour (Ex. 30) will the tradesman awake. (a)	22. فاش من ساعة يفيق المعلّم
23. He will awake at eight o'clock (Comp. 19).	23. يفيق في الثمنية
24. He is very tired.	24. هو عيّان بالزاف
25. He obeyed me. (b)	25. طاعني
26. I have obeyed thee, and I will always obey thee.	26. طعتك ونطيعك ديما
27. Obey thy parents and God will give thee his bles- -sing.	27. طع الوالدين ديالك ويعطيك الله البركة (c)
28. He will obey thee in every thing.	28. هو يطيعك في كل شي

(a) Future in *i* يفيق ifek, (he) *will awake*, concave verb of 2nd. class.

(b) Future in *e* يطيع iteá, (he) *will obey*, concave verb of 2nd. class. See No. 17 of Ex. 29, page 183.

(c) Tr. lit. God will give thee the blessing, (abundance, happiness).

29. He absented himself (di-sappeared) suddenly. (a)	غاب على غفلة 29.
30. They disappeared from the city.	غابوا من المدينة 30.
31. He will be absent, and we will not see him.	هو يغيب وما نشوفوه شي 31.

Pronunciation of the foregoing.

3. ... *waldîna* ...	16. ... *basnî* ...
5. *Zémén* ...	21. *Fak* ...
7. ... *báá* ...	25. *Táá-nî.*
8. ... *shákor.*	27. ... *báraká,* or *bárká.*
14. ... *kûrzîa.*	29. *Gháb* ...
15. ... *kérazî* ...	

Vocabulary.

(He) it, issued, distilled, leaked سال *sal,* future in *i,* concave verb of 2nd. class.

Blood (noun) دم *dém.*

Wound (noun) جرحة *jerhha;* or جرح *jorhh.*

Ripened (verb neuter) طاب *tab,* future in *i,* concave verb of 2nd. class.

(He) swam, عام *aam,* future in *o,* concave verb of 1st. class.

(There) remained, there exceeded, there was over شاط *shat,* future in *i.*

(a) Future in *i* يغيب ighib. (He) *will disappear* (absent himself), concave verb of 2nd. class.

(He) tasted ذاق *dak,* future in *o.*

Honey (noun) عسل *asél.*

He was terrified, frightened خاف *khâf,* the same as he feared (160).

Bull, (noun) ثور, *tór,* pl. ثيران *tîran.*

He became old, he became grey haired شاب *shab,* future in *i.*

He also, even he حتى هو *hhatta hûa.*

He added, augmented زاد *zâd,* future in *i,* governs accusa- -tive.

Wolf jackal ذيب *dîb,* pl. ذياب *dîab.*

Hare ارنب *arneb,* pl. ارانب *aráneb.*

Dozen طزينة *tezzîna,* pl. in ات (62).

Eel a 1st. نونة *nûna,* pl. نون *nûn* 2nd. سلباح *selbahh,* pl. سلابح *selabehh.*

Red mullet سلطان الحوت *sûltan al-hhot.*

(He) blamed لام *lam,* future in *u,* governs accusative.

(He) endured, persevered دام *dam,* future in *u.*

COMPOSITION 35.

Blood flowed (exuded) from his wound.—Nothing will leak from here.—The grapes ripened (107).—The figs have ripened (Comp. 21).—In this month (60) the melons will ripen (Ex. 21). —The pears will ripen during this month (Comp. 18).—Thy son swam (Ex. 20) (bathed) yesterday in the river (Ex. 31).— The sailors (74) swam in the sea (Ex. 11).—This afternoon (Comp. 32).—I will bathe in the tank (Comp. 27).—There was bread in abundance for the poor (Comp. 17).—There was much food (Ex. 24) over for the poor.—Here (Ex. 30) the wine will be in excess (will be abundant) (Comp. 7).—He tasted a little

wine.—I tasted a little honey.—Hast thou tasted this orange (Comp. 6).—I have tasted it.—He will not taste it.—He was terrified by the bull.—He will be terrified of the dog.—They were much frightened.—They were terrified.—My father has aged much.—He also will become aged.—We all will become aged.—He added water to the wine.—He will add nothing.—They increased their goods (means) (Comp. 32).—They will augment the money (Ex. 13).—Thy father has sold (Ex. 35) a jackal.—They sold many partridges (Comp. 19).—To day he will sell many rabbits (Comp. 19).—To day we will see some hares.—Has thy father sold anything.—He has sold a dozen eels.—They brought a Red mullet.—They have brought some Red mullet.—Thy uncle blamed me.—Wilt thou blame me.—I will not blame thee.—He persevered much.—It will last for ever (always).

§ 4. DEFECTIVE VERBS.

161. Defective verbs are those whose third radical letter is a ي or an ا.

These weak letters take the pronunciation of *a* in the root by reason of the vowel point preceding them, thus: بَكَى *beká;* شَرَى *sherá;* غَلا *ghalá* for غَلَوَ. These verbs are dividid into two classes.

General observation.

The third radical letter is dropped in the future plural, in the imperative, and in the 3rd. persons of the preterite, *except* the 3rd. pers sing. masc. bearing this in mind we go on to the.

1st. *class.*

The defective verbs of the 1st. class take the *fathha* in the persons of the preterite, and the *kesra* in the remaining persons, and in the future and imperative.

2nd. *class.*

The second radical letter takes a *kesra* in the 1st. 2nd. persons of the preterite, and a *fathha* in the other persons, and tenses. The *fathha* takes the sound of *a* and the *kesra* that of *i.*

162. *Conjugation of the defective verb of the* 1st. *class* مشى msha or méshá. *He went or has gone.*

PRETERITE.

Singular.	Plural.
1st. pers. com. مشيت meshî*t* I went (a).	1st. pers. com. مشينا meshî*na* We went.
2nd. pers. com. مشيتِ meshî*ti* Thou wentest.	2nd. pers. com. مشيتوا meshî*tû* You went.
3rd. pers. masc. مشى *mesha* (He) went.	3rd. pers. com. مشوا mesha*û* They went.
3rd. pers. fem. مشت mesha*t* (She) went.	

(a) The *e* after the *m* is almost inaudible, because, vulgarly the 1st. radical letter, (notwithstanding the rules of grammar to the contrary) is *socun.*

FUTURE.

Singular.	Plural.
1st. pers. com. نمشي *ne*mshî I shall or will go.	1st. pers. com. نمشوا *ne*mshîû We shall or will go.
2nd. pers. com. تمشي *te*mshî Thou shalt or wilt go.	2nd. pers. com. تمشوا *te*mshiû. You shall or will go.
3rd. pers. masc. يَمشي *îe*mshî (He) shall or will go	3rd. pers. com. يمشوا *îe*mshîû They shall or will go.
3rd. pers. fem. تمشي *te*mshî (She) shall or will go. (a)	

IMPERATIVE.

2nd. pers. امشي *e*mshî Go (thou).	2nd. pers. امشوا *e*mshi*û* Go (ye)

163. *Conjugation of the defective verb of the* 2nd. *class* نسى ensá *he forgot,* or *has forgotten.*

PRETERITE.

Singular.	Plural.
1st. pers. com. نسيت ens*ît* I forgot.	1st. pers. com. نسينا ensî*na* We forgot.
2nd. pers. com. نسيت ensî*ti* Thou forgotest.	2nd. pers. com. نسيتوا ensî*tû* You forgot.
3rd. pers. masc. نسى *ensa* (He) forgot.	3rd. pers. com. نسوا ensa*û* They forgot.
3rd. pers. fem. نست ens*at* (She) forgot.	

(a) The prefixes of the future sometimes take *fathha* in these verbs as they do in the literal conjugation, and sometimes are *socun.*

FUTURE.

Singular.	Plural.
1st. pers. com. نَنْسى *nensa* I shall or will forget.	1st. pers. com. نَنْسُوا *nensaû* We shall or will forget.
2nd. pers. com. تَنْسى *tensa* Thou shalt or wilt forget	2nd. pers. com. تَنْسُوا *tensaû* You shall or will forget.
3rd. pers. masc. يَنْسى *îensa* (He) shall or will forget.	3rd. pers. com. يَنْسُوا *îensaû* They shall or will forget.
3rd. pers. fem. تَنْسى *tensa* (She) shall or will forget.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. انْسَ *ensa* Forget (thou).	2nd. pers. انْسُوا *ensaû* Forget (ye or you).

EXERCISE XXXVI.

1. Wehere did the Ambassa-dor go to?	1. لاين مشى البشضور
2. The Ambassador went to Fez.	2. البشضور مشى لفاس
3. Where have the barbers gone to?	3. لاين مشوا الحُجّامين
4. They have gone to the cafe (Ex. 25).	4. مشوا للقهوة

5. He many times forgot me.	5. نساني بالزّاف ذالمرّات
6. They have forgotten us.	6. نسونا
7. I will not forget you.	7. انا ما ننساكم شي
8. You have forgotten my goodness.	8. نسيتوا الخير ذيالي
9. He threw (out) the (a) stones to the street (Ex. 7).	9. رمى (او سيّب) الحجار للزنقة
10. He threw (out) the things to the street.	10. رمى الحوايج للزنقة
11. Thy aunt (Ex. 29) threw up blood (Comp. 35) from her mouth.	11. خالتك رمت الدم على فمّها
12. Where are my books.	12. فاين الكتب ذيالي
13. I have thrown them to the sea.	13. رميتهم للبحر
14. I will throw them into the water closet.	14. يرميهم للمطاهر
15. Where did the Fakih walk?	15. فاين سرى (b) الفقيه
16. The Fakih walked in the market.	16. الفقيه سرى في السوق
17. He will walk in the garden.	17. هو يسّرى في الرياض
18. I will walk on the roof.	18. انا نسّرى في السطح

(a) Future in *i* يرمي iermî, defective verb of 1st. class.

(b) Future in *a* يسرى iesra, or isara, defective verb of 2nd. class.

19. He extinguished (a) the light (14) and lay down.	19. طفى (a) الضو ورقد
20. Extinguish (thou) this fire.	20. اطفى هذاك النار
21. I will not extinguish it until my father comes (143).	21. ما نطفيها شي حتى يجي ابوي
22. He bought (b) the mûd for thirty ounces.	22. شرى المد بثلاثين وقية
23. They bought a horse for 100 ducats.	23. شروا واحد العود بمية مثقال
24. When (Ex. 20) will he buy it?	24. فيوق يشريه
25. He will buy it now.	25. دابا يشريه
26. The greyhound (21) has rụn (c) very much.	26. السلوقي جرى بالزاف
27. They ran like (101) a grey-hound.	27. جروا بحال واحد السلوقي
28. He will run on foot more (i.e. faster) than thou on horse back.	28. هو يجري على رجله (d) اكثر منك بالعود

(a) Future in *i* يطفي ietfî or itfî, defective verb of 1st. class.

(b) Future in *i* يشري ieshrî or ishrî, defective verb of 1st. class.

(c) Future in *i*, defective verb of 1st. class.

(d) Literally meaning on his foot.

29. I do not wish to run. (a)	29. انا ما كنحبّ شي نجري
30. Thy mother this morning has wept.	30. يمّاك بكَت في هذا الصباح
31. He wept for his sins.	31. بكى على ذنوبه
32. Our lord Jesus Christ wept.	32. بكى سيدنا عيسى
33. When (Ex. 31) he will know this news (Comp 29) he will weep with joy.	33. حين يعرف هذا الخبر يبكي بالفرحة

Pronunciation of the foregoing.

8. ... *al-khâîr* ...
9. *Ermá* (or *sîîeb*) *al-hhejar* ...
10. ... *al-hhûâîj* ...
11. ... *fûmma.*
14. ... *nel-metáher.*
16. ... *sérá* ...
19. *Tefá* ...
21. ... *hhatta* ...
22. *Shérá* ...
26. ... *jérá* ...
28. ... *alá rejlu* ...
31. *Beká alá denûbu.*
32. ... *sîdna áîsa.*
33. ... *îaraf* ... *bel-farhha.*

Vocabulary.

He remained, stayed, restd بقى *béká,* future in *a*, defective verb of 2nd. class.

Not even, not one حتّى *hhatta,* (142).

In the dark في الغلاس *fî-asallas.*

Fasting *(adj.) m.* صايم *saîm, fem. in* ة (83) pl. in ين (84).

(a) See note a to No. 6 of Exercise XXXII, page 201.

(He) built بنى *bená,* future in *i,* governs accusative.

(He) fried قلى *kala,* future in *i,* governs accusative.

Cook-maid طبّاخة *tabbakha.*

With what? باش *bash.*

(He) boiled غلى *ghala.*

He dictated فتى *feta,* future in *i,* is followed by prep. ل and an accusative noun or pronoun.

Cordoba, (city) قرطبة *kortoba.*

Vein عرق *ark,* (lit. *aîrk*), pl. عروق *arûk.*

(He) smoked كمى *kéma,* future in *i.*

By fraud, guile, robbery, secrecy 1st. بالسرقة *bes-sarka;* 2nd. بالتخبية *bet-takhbîa.*

COMPOSITION 36.

Not even one soldier remained (74).—All of them remained in the mountain (Comp. 4).—We remained in the dark.—She will remain with her daughters (65).—They will remain fas-ting.—God be-with thee (Ex. 3) (good bye).—Nothing remai-ned (142).—Thy daughter (65) remained sick (Comp. 6).—The Sultan Abderrahman (105) built this fort (Ex. 6).—The Khalifa (Comp. 15) Abderrahman built the mosque (70) of Cor-doba.—I will build my house of wood (Comp. 27).—When (Ex. 20) will be build the house.—He will build it next year (Comp. 33).—Who fried these eggs (Comp. 25).—The cook-man (Ex. 21) has fried them.—The cook-maid has fried them. —What wilt thou fry the eggs with.—I will fry them with oil (68).—The cook-man will fry them with butter (Comp. 9).— Has the water boiled.—The milk (Comp. 22) will boil (Ex. 31). —The blood (Comp. 35) boiled in his veins.—He dictated the

letter to me (62).—The master dictated to me.—He will dicta-te it to me.—Thy son (Ex. 14) smoked secretly.—He will smoke a cigarette (Comp. 30).—I will not smoke (124) before (in presence of) my father.—Those soldiers (74) have smoked much.—We will sit (Ex. 30) and (will) smoke a little (or let us sit down and smoke a little).

EXERCISE XXXVII.

1. He met me in the Fez road. (a)	1. لقاني في طريق فاس
2. He will meet me on the bridge.	2. يلقاني في القنطرة
3. They went out (Ex. 30) to meet him. (b)	3. خرجوا يلقوه (b)
4. The kadi went out to meet (c) the Basha.	4. القاضي خرج يلقى الباشا
5. The robbers (Comp. 15) will go out to meet thee. (d)	5. السرّاق يخرجوا يلقوك
6. The soldier guarded (e) my uncle's garden.	6. المخزني حضى غرسة خالي
7. Abdelkader will guard my father's vines.	7. عبد القادر يحضي الدوالي ذبابا

(a) Future in *a* يلقى ielk*a*, *he will meet.*

(b) Tr. lit. *They went out, they will meet him.*

(c) Tr. lit. *He went out, he will meet the Basha.*

(d) Tr. lit. *They will go out, they will meet thee.*

(e) Future in *i* يحضي حضى ihhdi or iehhd*i*, he will guard.

8. He hired (a) his house for twenty ducats.	8. كرى داره بعشرين مثقال
9. He hired it to me for twenty five ducats.	9. كراها لي بخمسة وعشرين مثقال
10. He will hire me the garden.	10. يكري لي الغرسة
11. We will hire thee the shop (73).	11. نكروا لك الحانوت
12. He complained (b) of me to thee Consul.	12. شكا بيّ للقنصو
13. He will complain of thee to the Kadi.	13. يشكي بك للقاضي
14. Thy daughter complained of her husband (Ex. 25).	14. بنتك شكت براجلها (او بزوجها)
15. They complained to the Kadi.	15. شكوا للقاضي
16. Complain of me if thou wishest (Ex. 31).	16. اشك بيّ اذا حبّيت (او تحب)
17. The Spanish Consul has protected me. (c)	17. حماني (c) القنصو ذاصباني
18. He will protect good peo- -ple.	18. هو يحمي الناس الملاح
19. I will not protect bad people.	19. انا ما نحمي شي الناس القباح

(a) Future in *i*, يكري iek-rî, he will hire.

(b) Future in *i*, (*lit.* future *o*) يشكي îeshkî, *he will complain.*

(c) Future in *i*, يحمي iehhmî, *he will protect.*

20. Your manservant struck me. (a)	20. المتعلّم ديالكم ضربني (a)
21. I will strike thee with this stick (Ex. 16).	21. نضربك بهذي العصا
22. The thieves struck me on the Morocco city road.	22. السرّاق ضربوني في طريق مرّاكش
23. The farrier (Comp. 18) demanded (b) of me three dollars.	23. السمّار طلب منّي ثلاثة دورو
24. They asked an alms (Ex. 28) from my aunt.	24. طلبوا صدقة من خالتي
25. Will he requist anything of me?	25. يطلب منّي شي حاجة
26. He will demand all (143) thou hast.	26. يطلب منّك كلّ ما عندك
27. The muleteer who returned (c) from Larache has become sick.	27. الحمّار اللّي رجع من العرايش مرض
28. All the Christians (Comp. 15) in Rabat have become sick.	28. جميع النصارى مرضوا في الرباط

(a) Triliteral regular verb, future in *a*, (*lit.* future in *i*).

(b) Triliteral regular verb, future in *e*, (*lit.* future in *o*).

(c) Future in *a*, يَرجَع ierjaa, he will return, (*lit.* future in *i*, يَرجِع).

29. They returned to Casa-blanca.	29. رجعوا لدار البيضا
30. We will return to Mequinez.	30. نرجعوا لمكناس

Pronunciation of the foregoing.

1. *Elkanî* ...	19. ... *en-nas al-kébâhh.*
6. ... *hhedá* ...	20. ... *darábnî.*
7. ... *dûalî* ...	23. ... *téléb* ...
8. *Kérá* ...	27. ... *erjaa* ... *méréd.*
12. *Eshká* ...	29. ... *en-dar báîda.*
17. *Hhemánî* ...	

NOTE. Usually this proper name is pronounced without the article in the common tongue.

Vocabulary.

He recounted, referred to, narrated حكى *hhéká,* future in *î,* requires ل prep. and accusative.

Fable, narrative, story 1st. خرافة *kharafa,* pl. in ات (62); 2nd. حكاية *hhekaîa,* pl. in ات (62).

Lie, (noun) كذبة *kedbá,* pl. in ات and also كذوب *kédûb.*

(He) abhorred, hated, كره *kerah,* governs accusative.

It is two years since هذي عامين من ذي *hadî áámáîn min dî,* (tr. lit. This two years from that).

(He) became blind عمى *ámá,* future in *a.*

(It) sufficed كفى *kéfá,* future in *a,* governs accusative.

(He) doubled, duplicated, folded ثنى *tzná* or *téná,* future in *i,* governs accusative.

16

Load حمل *hhámél*, pl. حمول *hhemûl*, and احمال *ahhmal*.

He hunted صاد *sad*, future in *a*, concave verb of 3rd. class (160). It is conjugated vulgarly in the preterite as if it were defective, except in the 3rd. persons, e.g.: She hunted صديت *sadeet;* We hunted صدينا *sadîna*, etc. etc. The fut. is regular.

Duck (noun) بركة *borka*, pl. in ات and also براك *borak*.

(He) washed غسل *ghásál*, requires prep. ل and governs accusative.

(He) reached, accomplished, contrived to do or to get درك *dérék*, governs accusative.

From the Sultan (french. chez) من عند السلطان *min and es-sûltán*.

(He) desired, wished, wanted 1st. بغى *bághá*, fut. in *i;* 2nd. حبّ *hhabb* (155).

COMPOSITION 37.

Our grandfather (Comp. 27) narrated this story.—My grandfather has recounted many fables to us.—They told (related) many lies.—I have hated the lie.—It is two years since my grandfather has become blind.—Those who were in the prison (Comp 15) became blind.—That bedouin (Comp. 23) will remain blind.—He will recount what he saw (Comp. 34) in Arzila (Comp. 21).—We will narrate what has befallen us (Comp. 33).—The bread thou gavest me sufficed (Ex. 23). —Will one mûd of wheat suffice thee?—Will one kola (60) of oil (68) suffice thee.—He doubled the load.—He will double the money (Ex. 13).—I have hunted a gazelle.—Hast thou hunted (pursued) a duck.—Hast thou hunted four ducks.— He ground the wheat in Mohamed's (Comp. 7) mill (57).—

Where wilt thou grind this wheat?—I will grind it in the mill (Ex. 26).—They ground the maize (Comp. 31).—The Ambassador washed (himself) this morning (Ex. 25).—The muleteer (Comp. 14) washed his face at the fountain (Ex. 30.—The barber washed my face.—All that he desired was accomplished.—Will the money be enough? (i.e. will the sum of money accomplish your requirements).—It will accomplish what I desire.—They were able to get, contrived to get (managed to get, succeeded in getting) a present from the Sultan.—They will accomplish nothing.—From whence hast thou come.—I have come from the market (or fair) (Ex. 7).

§ 5. HAMZATED VERBS.

164. The *hamzated* verbs are those which have a *hamza* in one of their radical letters, and are called 1st. 2nd. or 3rd. class according to the *hamza* being found in the 1st. 2nd. or 3rd. radical letter respectively.

Those of the 1st. and 2nd. class are conjugated like the triliteral regular verb, and those of the 3rd. class like the defective verbs.

EXAMPLES.

Hamzated verb of 1st. class.

Preterite.	Future.
أَمَر *ámár,* (he) Commanded ordered.	يامر *îámar* (he) Will command.

IMPERATIVE.

Command (thou) أمر *ámdr* (literal مُرْ).

Hamzted verbs of 2nd. class.

Preterite.	Future.
سأل *sál* (he) Asked, claimed.	يسأل *ìsál* (he) Will ask (or) claim.

IMPERATIVE.

Ask (thou) سَل *sal.*

Hamzated verb of 3rd. class.

Preterite.	Future.	Imperative
قرأ *kára* He read.	يقرأ *ìk-ra* He will read.	اقرأ *kará* Read (a) (thou).

165. The verbs أكل *kal,* he ate, and أخذ *khad,* he took which both of the 1st. *hamzated* class are irregular in their preterites. They are conjugated, either like the defective verbs (161) or as if they were biliteral, and in this latter event the second radical letter takes a *damma* in some places, and a *fathha* in others.

In pronunciation the *hamza,* and the vowel taken by it are suppressed (41).

(a) The *hamza* is generally suppressed in the vulgar writing, and so these verbs are conjugated as if they were not *hamzated,* and so become confounded with the defective verbs. See No. 161.

PRETERITE.

I ate, thou atest, he ate, she ate etc. or *has, hast* or *have eaten.*

Singular.

Defective Conjugation.	Biliteral Conjugation.
1st. pers. com. كليت *klît* or *kélit.*	1st. pers. com. كلت *kult* or كلت *kelt.*
2nd. pers. com. كليت *klîti* or *keliti.*	2nd. pers. com. كلت *kulti* or كلت *kelti.*
3rd. pers. masc. كلى *kla* or *kéla.*	3rd. pers. masc. كل *kal* or *kél* (a).
3rd. pers. fem. كلت *klat* or *kélat,*	3rd. pers. fem. كلت *klét* or *kálét,* or *kélét.*

Plural.

We, you, they ate or *have eaten.*

Defective Conjugation.	Biliteral Conjugation.
1st. pers. com. كلينا *kélîna.*	1st. pers. com. كلنا *kûlna* or كلنا *kélna.*
2nd. pers. com. كليتوا *kelîtû.*	2nd. pers. com. كلتوا *kûltû* or كلتوا *keltû.*
3rd. pers. com. كلوا *kelaû.*	3rd. pers. com. كلوا *kalû* or *kelû.*

(a) The initial ا is intentionably omitted.

PRETERITE.

I tóok, thou tookest, he took, (or *I have taken, thou hast taken, we have taken).*

Singular.

Defective Conjugation	Biliteral Conjugation.
1st. pers. com. خذيت *khadît.*	1st. pers. com. خُذّت *khodtt*
	خذّت *khedtt.* (a)
2nd. pers. com. خذيتِ *khadîti.*	2nd. pers. com. خذّتِ *khodtti*
	خذّتِ *khedtti.*
3rd. pers. masc. خذَى *khadá.*	3rd. pers. masc. اخذ *khad.*
3rd. pers. fem. خذَت *khadat.*	3rd. pers. fem. اخذت *khadet*
	or *khedet.*

Plural.

We took, you took, they took (or *have taken*).

1st. pers. com. خذينا *khadîna.*	1st. pers. com. اخذنا *khodna*
	خذنا *khédna.*
2nd. pers. com. خذيتوا *khadîtû.*	2nd. pers. com. خذتّوا *khodttû*
	خذتّوا *khedttû.*
3rd. pers. com. خذَوا *khadaû.*	3rd. pers. com. خذوا *khadû*
	or *khedû.*

(a) See note to No. 14 of Exercise 43.

In the future these verbs are regular e.g.

1st. pers. com. ناكل *nakul* I will eat.	ناخذ *nakhód* I will take.
2nd. pers. com. تاكل *takul* Thou wilt eat.	تاخذ *takhód* Thou wilt take.
3rd. pers. masc. ياكل *îakul* He will eat.	ياخذ *îakhód* He will take.

IMPERATIVE.

2nd. pers. sing. كُل *kûl* Eat (thou).	خُذ *khód* Take (thou).
2nd. pers. pl. كُلوا *kulû* Eat (you).	خذوا *khodû* Take (ye).

EXERCISE XXXVIII.

1. He ordered me to go to the Vizir's house.	هو أمرني (a) نمشي لعند الوزير 1.
2. He made all as the Sul-tan's sons ordered him.	عملت كلّ شي كيف أمروا اولاد السلطان 2.
3. The Emperor will com-mand everything.	السلطان يأمر كلّ شي 3.

(a) Lit. he ordered me that I should go لعند is composed of the preposition ل and عند.

4. He demands (of me i.e. in Ar. I owe him) (a). twenty derhams Ex. 19.	4. هو كيسألني عشرين درهم
5. He asks of thee (i.e. in Ar. Thou owest him) forty ounces (60).	5. هو كيسألك اربعين وقيّة
6. He asks of us (i.e. in Ar. We owe him) one hun-dred ducats.	6. هو كيسألنا ميّة مثقال
7. Thou askest of me (i.e. Ar. I owe thee) thirty dollars.	7. انت كتسالني ثلاثين ريال
8. I ask thee (i.e. Ar. Thou owest me) a thousand metzkals.	8. انا كنسألك الف مثقال
9. He enquired after thee. (b)	9. سال (b) عليك
10. She enquired for thy father.	10. سالت على باباك
11. They enquired for you.	11. سالوا عليكم
12. He will enquire for me.	12. يسال عليّ
13. We enquire for thee every day.	13. كلّ يوم كنسالوا عليك

(a) *Present tense* of سأل, by which our verb to owe is expressed (195).

(b) Not very commonly used vulgarly the verb سقصى *saksa* (Comp. 13) is employed instead, and is conjugated like a defective verb.

14. He read my father's book.	14. قرأ كتاب ابوي
15. I have read the first book.	15. قريت الكتاب الاوّل
16. Hast thou read the third book.	16. قريت الكتاب الثالث
17. He will read the eighth chapter.	17. يقرا الباب الثامن
18. Read thou the ninth chapter.	18. اقرا الفصل التاسع
19. Read me this news paper.	19. اقرا لي هذي الگزيطة (a)
20. He read the koran to his manservant.	20. قرا القران على متعلّمه
21. What did he eat?	21. اش أكل (او كُل)
22. He ate an apple.	22. أكل واحد التفّاحة
23. I have eaten a pear (Comp. 18).	23. أكلت واحد اللنگاصة
24. I have eaten a water me-lon (Comp. 17).	24. أكلت واحد الدلّاحة
25. I have eaten a sweet me-lon (92).	25. كليت واحد البطّيخة
26. They ate twenty figs (Comp. 21) and thirty nuts.	26. أكلوا عشرين كرموسة وثلاثين جوزة
27. They ate a pound of bread and two pounds (60) of meat.	27. أكلوا رطل ذالخبز و رطلين ذاللحم

(a) Is really a Spanish word.

28. I will eat a dish of kûskûsu (Comp. 28).	28. نأكل واحد الطبسيل ذالكسكسو
29. Thou hast eaten many apricots (Comp. 16).	29. كليت بالزّاب ذالنيش
30. Thou atest many (a) oranges (Ex. 18).	30. كُلت بلع (a) ذاللچين
31. My brother saw an elephant (68).	31. خالي شاف واحد الفيل
32. Have you seen the carpenter's file (69).	32. شفتوا مبرد النجّار
33. We have not seen it.	33. ما شفناه شي
34. The Consul's scribe was seated (Comp. 24) in the market.	34. كاتب القنصو كان جالس في السوق
35. They have brought the Prince's horses, and the Vizier's mares.	35. جابوا خيل الامير وعودات الوزير
36. We have seen the mules (Ex. 7) of the administrator (Steward).	36. شفنا بغال الامين

Pronunciation of the foregoing.

1. ... *némshî nand* ...	13. *Kûll îûm* ...
4. ... *káîsalnî* ...	19. ... *gázeta*

(a) بلع *belaa* is much used in N. Morocco. Probably it is a corruption of بلا عدد. *Innumerable without number.*

22. ... *teffahha.*
26. ... *gâûzá* (sing).

30. ... *belaa* ...

Vocabulary.

Castle citadel قصبة *kasba,* pl. in ات and قصابي *késábî.*

He began, commenced بدا *bedá,* future in *a,* requires ب or من prepositions with a noun.

Question, enquiry سوال *sûal;* or مستقصية *mesaksîa,* pl. in ات.

(He) hid, (he) put away خبا *khába* (little used vurgarly) خبّع *khabbaa.*

(He) filled ملا *mela,* more vulgarly عمّر *ammar.*

Truth, right حقّ *hhakk,* pl. حوقوق *hhókók.*

Played upon, struck ضرب *darab,* geverns accusative.

Ginbri (small Moorish guitar of two strings) ڭنبري *ginbrî,* pl. ڭنابر *ginâber.* Player upon the ginbri, ڭنابري *ginabrî.*

He remembered, reminded 1st. عقل *aákál,* requires prep. على and an, accusative; 2nd. تفكّر *téfékkar,* 5th. formation (169) governs accusative, or في *fî.*

He understood فهم *fahám,* (lit. فَهِمَ), governs accusative.

Infidel, unbeliever كافر *káfer,* pl. in ين, and also كفّار *koffár.*

Or not? او لا *aû lá.*

Nut 1st. جوزة *jáûza* or *gáûza,* pl. in ات col. جوز *gaûz;* 2nd. ڭرڭاعة *girgaáa,* pl. in ات col. ڭرڭاع *guergáá;* 3rd. قرقوبة *karkoba,* col. قرقوب *karkob.*

COMPOSITION 38.

The Sultan abderrahman took this city.—The Moslems took the fort (Ex. 6) of the Christians.—Our general took (Ex. 32) the citadel of Tetuan.—To-morrow (Comp. 29) he will cap-

-ture the city.—The Moslems will take the arms (Ex. 10).—He began at this book (Ex. 5).—He commenced in these words (Comp. 25).—He began by this question.—They have begun to work.—I have begun to build a house.—Where will he begin to read?—He will begin at the first chapter.—He concealed the truth.—He hid me in his house.—He will hide the money (Ex. 13) in the stable (Ex. 19).—They hid the books (Comp. 12).—He filled the sack (Comp. 24) with wheat.—They filled the barrels (Ex. 21) with wine.—He will fill the barrel (Comp. 16) with aguardiente (aniseed Brandy) (Comp. 16).—My master has played the ginbri.—Who will play the ginbri?—He remembered us.—He will remember me.—I will remember my sins (Ex. 36).—The infidel did not understand the truth.—He will understand my words.—Hast thou understood or not?—I have understood you.—Where hast thou bought these dates (Ex. 25).—I bought them in the market.—Thy friend is drunk (80).—The dates are dear (107).—This date (Ex. 25) is very sweet (Comp. 17).—Hast thou a nut?—I have many nuts.

§ 6. DOUBLY IMPERFECT VERBS.

166. Verbs having two weak letters in the root are called *doubly imperfect*, and are conjugated like simple irregular verbs.

In classical Arabic there are *trebly imperfect*, verbs also, i.e. verbs having three weak letters in the root, e.g. أَوَى *he entertained*, وَأَى *he promised*, but vulgarly they are not used.

The following are examples of doubly imperfect verbs.

Conjugation of the verb وفى ûfa, *he fulfilled* (or *has fulfilled*).

PRETERITE

Singular.	Plural.
1st. وفيت *ûfit* I fulfilled.	1st. pers. com. وفينا *ûfîna* We fulfilled.
2nd. وفيت *ûfîti* Thou fulfilledst.	2nd. pers. com. وفيتوا *ûfitû* You fulfilled.
3rd. masc. وفى ûfa (He) fulfilled.	3rd. pers. com. وفوا *ûfaû* They fulfilled.
3rd. fem. وفت *ûfat* (She) fulfilled.	

FUTURE.

I shal or *will fulfil*, etc. etc. etc.

Singular.	Plural.
1st. نوفى *nûfî.*	1st. نوفوا *nûfiû.*
2nd. توفى *tûfî.*	2nd. توفوا *tûfiû.*
3rd. masc. يوفى *îûfî.* (a)	3rd. يوفوا *îûfiû.*
3rd. fem. توفى *tûfî.*	

IMPERATIVE.

Singular.	Plural.
2nd. اوفى *ûfi* (*lit.* فى).	2nd. اوفوا *ûfiû.*

(a) Future literal يفى. See note b page 209.

167. *Conjugation of the verb* سوى sûa. *It, he, was worth.*

PRETERITE.

I have been worth, thou hast been worth, etc. etc. etc.

Singular.	Plural.
1st. pers. com. سويت *sûît.*	1st. pers. com. سوينا *sûîna.*
2nd. pers. com. سويت *sûîti.*	2nd. pers. com. سويتوا *sûîtû.*
3rd. pers. masc. سوى sûa.	3rd. pers. com. سووا *sûaû*
3rd. pers. fem. سوت *sûat.*	(or سواوا *sûaû*).

FUTURE.

I shall or *will be worth,* etc. etc. etc.

Singular.	Plural.
1st. pers. com. نسوى *nesûa.*	1st. pers. com. نسووا or نسواوا *nesûaû.*
2nd. pers. com. تسوى *tesûa.*	2nd. pers. com. تسواوا *tesûaû.*
3rd. pers. masc. يسوى *îsûa.*	3rd. pers. com. يسواوا *îsûaû.*
3rd. pers. fem. تسوى *tesûa.*	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اسو *sûa.*	2nd. pers. سووا or سواوا *sûaû.*

168. *Conjugation of the verb* جاء jaa *he came* or *has come.*

PRETERITE.

I came, or *have come, thou camest,* or *hast come,* etc.

Singular.	Plural.
1st. pers. com. جيت *jît.*	1st. pers. com. جينا *jîna.*
2nd. pers. com. جيت *jîti.*	2nd. pers. com. جيتوا *jîtû.*
3rd. pers. masc. جاء jaa. (a)	3rd. pers. com. جاوا *jaû.*
3rd. pers. fem. جات *jaat.*	

FUTURE.

Singular.	Plural.
1st. pers. com. نجي *enjî* I will or shall come.	1st. pers. com. نجيوا *enjîû* We will or shall come.
2nd. pers. com. تجي *tejî* Thou wilt or shalt come.	2nd. pers. com. تجيوا *tejîû* You will or shall come.
3rd. pers. masc. يجي *îjî* (b) He will or shall come.	3rd. pers. com. يجيوا *îjîû* They will or shall come.
3rd. pers. fem. تجي *tejî* She will or shall come.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اجي *ajî (lit.* جئ*).*	2nd. pers. اجيوا *ajîû.*

(a) Is conjugated as if were biliteral.

(b) Future *literal* يجيء. Vulgarly however it is conjugated as if not possessing the *hamza.*

EXERCISE XXXIX.

1. The watchmaker (Comp. 18) fulfilled his word (promise) (col. comp. 25).	1. المؤكني وفى فى كلامه
2. The tailor (7) did not fulfil his promise.	2. الخياط ما وفى شي فى كلامه
3. The shoemaker (Comp. 12) will carry out his word.	3. الخرّاز يوفي فى (عهده او وعده)
4. We will fulfil every thing if God will.	4. نوفوا فى كلّ شي ان شا الله
5. Be silent, and keep the promise thou gavest me the day before yesterday (Ex. 23).	5. اسكت واوف فى الكلمة الّي اعطيتني اوّل البارح
6. Jacob folded (a) his handkerchief.	6. يعقوب طوى (a) سبنيّته
7. He folded the paper and put it (b) on the table.	7. طوى الكاغظ وعباه على المايدة
8. You will fold the haïk (Ex. 17) and will put it on the mule.	8. تطوي الحايك وتعباه على البغلة

(a) Future in *i*, يطوي *îtûî* he will double, will fold.

(b) This word is commonly used in the sense of to put, or to place (152)

9. Fold this letter and close it (Ex. 32).	9. اطوي هذي البراة وشدّها
10. The blacksmith (61) became tired (a) by the work (Comp. 8).	10. الحدّاد عيى بالخدمة
11. If you (will) work much you will become tired.	11. اذا تخدم بالزاف تعيى
12. All of them will become tired on the road.	12. كلّها يعياوا في الطريق
13. You became tired and you did nothing.	13. عييتوا وما عملتوا حتّى شي
14. How long it is! (or, It is a long time) since I have seen thee.	14. اشحال الّي (b) ما شفتك شي
15. He saw me (c) on the roof.	15. راني في السطح
16. He shall see us if God will.	16. يرانا ان شاء (d) الله
17. See him there! (Behold him yonder!)	17. رَاهُ ثَمّ (او هناك)
18. What did he intend? (e)	18. اش نوى

(a) Future in *a*.

(b) Literal Translation. *How much that I have not seen you.*

(c) Future in *a* يرى *îra*, he will see. Not much used vulgarly.

(d) Preterite of the *concave hamzated* verb شاء *he desired*, fut. in *a* يشاء. In this phrase, which the Moors always use when talknig of a future event, in obedience to the teaching of the *koran*, chapter XVIII verse 23, the preterite has the meaning of our present by means of the preposition إن *if*, which precedes it.

(e) Future in *î*.

19. What didst thou intend?	19. اش ينوي
20. What will he intend?	20. اش نويت
21. He will intend an evil to his enemy.	21. ينوي واحد الشرّ في العدوّ (او الطليب)
22. He was born in Constanti-nople. (a)	22. خلق في اسطنبول
23. I was born in Granada (Comp. 7).	23. انا خلقت في غرناطة
24. Thou wast born in Algiers.	24. انت خلقت في الجزاير (b)
25. They were born in Tripoli.	25. هم خلقوا في طرابلس
26. He buried his enemy.	26. دفن العدوّ (او الطليب) ذياله
27. They have buried a Chris-tian.	27. دفنوا واحد النصراني
28. Where did they bury him?	28. واين يدفنوه
29. They buried him in the Christian's cemetery.	29. يدفنوه في المقابر ذالنصارى
30. You will bury him in the Moor's cemetery (Comp. 13).	30. تدفنوه في المقابر ذالمسلمين
31. He folded the paper and placed it on the chair (Comp. 13).	31. طوى الكاغط وعمله على الشلية

(a) Triliteral regular verb, fut. in *a* (lit. fut. in *o*), signifies *literally created*.

(b) جَزَايِر *literally signifies islands*, i.e. *plural* of جَزِيرَة *island. Vulgarly* it is pronounced *zira*, and *zair*. An *Algerian*, or an *islander* جزيري *jazîri*, or vul-garly زيري *zîri*.

Pronunciation of the foregoing.

3. ... *ahdû* (or *waddû*.
6. ... *tûa* ...
7. ... *âmelû* ...
10. ... *âîâ* ...
14. *Eshhal lî* ...
15. *Rá-nî* ...
17. ... *temma* (or *henak*).
18. ... *nûa*.
21. ... *adûû* (or *teleb*).
22. *Khaldk* ... *estanbûl*.
24. ... *al-jezâîr*.
25. ... *trâbles*.
26. *Defen* ...

Vocabulary.

(He) roasted شوى *shûa,* future in *î,* governs accusative.

Chickens (very young) فلالس *felales,* sing. see No. 92.

Green-pepper (capsicum) فلفلة *félféla,* pl. فلفل *félfél.*

Chestnuts (col.) قسطان or قسطال *kastal* or *kastan,* sing. in ة, pl. in ات.

(He) cauterized, branded كوى *kûa,* future in *i,* requires accusative, and preposition ل.

(He) vacated, emptied خوى *khûwa,* future in *i,* governs accusative.

Court in the middle of a house (Spanish patio) 1st. وسط الدار *wóst ed-dar;* 2nd. مراح الدار *meráhh ed-dar.*

Boil, tumour, postule, turuncle 1st. دمّال *demmál,* pl. دمامل *damamel* (92) and 2nd. حبوبة *hhébûba.*

Corner ركنة *rûkna,* pl. in ات (62).

COMPOSITION 39.

Who has come?—The prince of believers has come (Comp. 21).—The hunter (Ex. 7) has come from the mountain (Comp. 4).—Thy beautiful (Ex. 7) daughter (Comp. 6) has come

from the street (Ex. 7).—The servant-men (Comp. 15) of Ali have come, and have brought the merchant's sugar (Ex. 7).—I have come from the garden and I have brought the butcher's (Ex. 7) mule (Ex. 7).—This afternoon (Comp. 32) the peasant (Ex. 7) will come, and we will see a white (Ex. 7) horse.—Come (thou) soon (Ex. 31), and bring me (Ex. 34) the mule.—What did the cook-man (Ex. 21) roast.—He roasted a cock-chicken, and a cock (Comp. 11).—He will roast three (young) chickens and five cocks (Comp. 11).—Hast thou roasted the green-peppers.—I have roasted them.—Those Moors have roasted a sheep and a mûd of chestnuts.—The surgeon (Comp. 14) has cauterized the boil which he had on his hand.—They cauterized my wound (Comp. 35). (Ar. they cauterized me the wound).—The surgeon will cauterize thee that postule.—I cauterized (him) the wound which he had on his foot.—He emptied the sack (Comp. 24).—I have emptied the bottle (Comp. 9).—They vacated the patio.—He will vacate the house.—He will empty this sack of wheat into the chest (72).—They will empty the chests (72).—He put (Ex. 39) his haîk on the table.—Which of you (139) put the wheat into the patio?—I put it (there).—Where will he put the tiles (Comp. 21).—He will put them in the stable (Ex. 19).—Put (thou) the tiles in that corner.

CHAPTER IV.

DERIVATIVE VERBS.

169. Derivative verbs are those which, in addition to the primitive radical letters, have in their root one or more auxiliary letters (145).

The derivatives of the triliteral primitive have ten formations, including the primitive, as shewn in the table hereunder.

Table *of the derivative formations of the triliteral primitive regular verb* كَتَبَ he wrote, or has written.

FORMATIONS.	FORMATIVE LETTERS.	EXAMPLES.
1st. primitive.	. . .	كتب
2nd.	. ّ. .	كَتَّبَ (a)
3rd.	. . ا . (b)	كَاتَبَ
4th.	أَ . . .	أَكْتَبَ
5th.	تَ . ّ. .	تَكَتَّبَ
6th.	تَ . ا . .	تَكَاتَبَ
7th.	اِنْ . . .	اِنْكَتَبَ
8th.	اِ . تَ . .	اِكْتَتَبَ
9th.	اِ . . ّ.	اِكْتَبَّ
10th.	(c) اِسْتَ . . .	اِسْتَكْتَبَ

170. Note that these formations are not applicable to all primitive verbs, for some have only one derivative, others two

(a) The above are given with the vowels taken by them in the classical Arabic, but it should be noted that vulgarly neither the first, nor the last vowels of the 4th. 5th. and 6th. formations are pronounced (30).

(b) The dots represent the radical letters i.e. the primitive form.

(c) Five other formations are omitted, because vulgarly they are not used.

three or four, and only practice and dictionaries can give an exact knowledge of the formations each verb may have.

The 2nd. and 5th. formations are in frequent use vulgarly, but the others are very rarely used. Indeed the 9th. formation is never used vulgarly.

The quadriliteral verb has four formations, but in the vul-gar only one, the 2nd. is used. This receives a ت before the first radical letter of the primitive, and corresponds to the 5th. formation of the triliteral e.g. تطرطق *tetartak* (he) burst; (تزلزل *lit.*) vulg. تزنزل *tézénzél,* It (the earth) quaked.

§ 1. IRREGULAR DERIVATIVE VERBS.

171. The derivatives of the irregular verbs are formed in the same manner as those of the triliteral regular (169) as may be seen in the following table.

TABLE OF DERIVATIVES OF IRREGULAR VERBS.

FORM.	MUTE.	ASSIMILATED.	CONCAVES و.	CONCAVES ي.	DEFECTIVES.	HAMZATED.
1st.	(a) حَبَّ	وَصَلَ	قَالَ	سَارَ	مَشَى	أَخَذَ
2nd.	حَبَّبَ	وَصَّلَ	قَوَّلَ	سَيَّرَ	مَشَّى	أَخَّذَ
3rd.	حَابَّ	وَاصَلَ	قَاوَلَ	سَايَرَ	مَاشَى	آخَذَ or وَاخَذَ
4th.	أَحَبَّ	أَوْصَلَ	أَقَالَ	أَسَارَ	أَمْشَى	آخَذَ
5th.	تَحَبَّبَ	تَوَصَّلَ	تَقَوَّلَ	تَسَيَّرَ	تَمَشَّى	تَأَخَّذَ
6th.	تَحَابَّ	تَوَاصَلَ	تَقَاوَلَ	تَسَايَرَ	تَمَاشَى	تَآخَذَ or تَوَاخَذَ
7th.	إِنْحَبَّ	إِنْوَصَلَ	إِنْقَالَ	إِنْسَارَ	إِنْمَشَى	إِنْأَخَذَ
8th.	إِحْتَبَّ	إِتَّصَلَ	إِقْتَالَ	إِسْتَارَ	إِمْتَشَى	إِتَّخَذَ or إِئْتَخَذَ
10th.	إِسْتَحَبَّ	إِسْتَوْصَلَ	إِسْتَقَالَ	إِسْتَسَارَ	إِسْتَمْشَى	إِسْتَأْخَذَ

(a) See Note a to No. 169.

172. In the 8th. formation of the assimilated and hamzated verbs the first radical letter resembles the ت characteristic of the derivative form by the use of the *shidda*.

The second radical of the concave verbs, the و or the ي

(157) is retained in the 2nd. 3rd. 5th. and 6th. formations and is changed into ا in the others.

Certain of the derivative of the concaves of the first class have, vulgarly, in the second radical a ي instead of a و, as if they were of the second class e.g. قيّم *kaîîem* (for قوّم) *he arose,* 2nd. formation of قام, a concave verb of the 1st. class; ريّب *raîîeb,* (for روّب) (he) (it) *coagulated*, curded, and تريّب *teraîîeb,* (for تروّب) *it coagulated* itself, i.e. the 2nd. and 5th. formations of راب, also a concave verb of the first class.

In the 2nd. 3rd. 5th. and 6th. formations of the hamzated verbs the first radical letter is changed vulgarly into a و, for example, وخّر *ûkhkhar,* (he) delayed procrastinated; توخّر *tûkhkhar,* he delayed himself, for أخّر and تأخّر.

§ 2. MEANINGS OF THE COMMONEST FORMATIONS.

173. The 2nd. formation gives the primitive verb a transitive meaning.

EXAMPLES.

Formation.			
1st. primitive	فرح	*farahh,*	he rejoiced.
2nd. do	فرّح	*farrahh,*	he caused joy, he gladdened, he cheered.
1st. primitive	حزن	*hházén,*	he was grieved, he mourned.
2nd. do	حزّن	*hhazzen,*	he caused to grieve, he saddened.
1st. primitive	خرج	*kharej,*	he went out, he departed.
2nd, do	خرّج	*kharrej,*	he caused to go out, he sent out.

If the primitive verb be transitive the 2nd. formation ren--ders it doubly transitive or energetic.

EXAMPLES.

1st.	formation (prim.)	كتب	*katab,*	he wrote.
2nd.	do	كتّب	*kattab,*	he caused to write.
1st.	do	شرب	*shárab,*	he drank.
2nd.	do	شرّب	*sharrab,*	he caused to drink.
1st.	do	قطع	*kataa,*	he cut.
2nd.	do	قطّع	*kattaa,*	he cut into many pieces, or he cut up.
1st.	do	بكى	*beká,*	he wept.
2nd.	do	بكّى	*bekká,*	he caused to weep (*lit.* أبكى 4th.). (a)

171. The 5th. formation has mostly the meaning of our reflective verb, and also gives a sort of passive voice to the 2nd. formation.

EXAMPLES.

2nd.	Formation	بدّل	*béddél,* he changed, he removed.
5th.	do	تبدّل	*tebeddel,* he changed himself (i.e. his apparent).
2nd.	do	حرّك	*hharrak,* he moved, he excited.
5th.	do	تحرّك	(b) *téhharrék,* he was moved, was exci--ted.
2nd.	do	علّم	*allem,* he made to know, he taught.

(a) The 4th. formation has also a causative meaning but, vulgarly is but little used. In its stead the 2nd. formation is usually employed.

(b) In vulgar conversation the 2nd. formation is sometimes used instead of the 5th. Thus one says زوّج *zûûj* (he) was married instead of تزوّج *tezûûej.*

5th. Formation تعلّم *tallem,* he was taught, he learned.
5th. do تقطّع *tekattaa,* he was cut, cut himself, from قطع.
5th. do تولّد *tûlled,* he was engendered, was born from ولد.

175. The 6th. formation generally indicates an action com-mon and reciprocal between two or more persons and as a rule it is used in the plural.

EXAMPLES.

1st. Formation ضرب *daráb,* he struck.
6th. do تضاربوا *tedárbû,* they struck each other.
1st. do قسم *kasém,* he divided, shared.
6th. do تقاسموا *tekásmû,* they divided, between them.

176. The 7th. and 8th. formations have generally the mea-ning of the 5th. i.e. they are reciprocal, and passive.

EXAMPLES.

1st. Formation حرق *hharak,* he burned.
7th. do انحرق *enhharak,* he was burned, it become burned.
1st. do { حلّ *hhall,* / فتح *fetahh* } he opened.
7th. do { انحلّ *enhhall* / انفتح *enfétáhh* } he (it) opened (itself), or (he) (it) was opened.
1st. do فرق *farak,* he separated.
7th. do انفرق *enfarak,* he separated himself or was separated.

8th.	Formation	افترق	*eftarak,* he separated himself or was separated.
1st.	do	جمع	*jémáa,* he joined, he assembled.
7th.	do	انجمع	*enjemaa,* (vulgarly) he joined himself or was joined.
8th.	do	اجتمع	*ejtemaá,* (literally) he joined himself or was joined.
1st.	do	رفع	*erfaa,* he raised.
8th.	do	ارتفع	*ertéfáâ,* he raised himself, or he was or became raised.

177. The 10th. formation indicates usually the petition or the desire of the action signified by the 1st. formation.

EXAMPLES.

1st.	Formation	غفر	*ghafér,* he pardoned.
10th.	do	استغفر	*estaghfer* or *ettghafer,* (a) he sought pardon,
1st.	do	خبر	(not used vulgarly) he knew, was aware of.
2nd.	do	خبّر	*khabbar,* he made to know, advised, informed.
10th.	do	استخبر	*estakhbar* or *ettkhabar,* (b) he asked news, tried to know, he informed him-self.

(a) In the vulgar tongue the 10th. formation is generally very irregularly pronounced, some letters being suppressed and others doubled. Thus they say سنّى *senna* or اسنّى *esenna* or استنّى *estenna,* he awaited, expected, instead of استانى *estana* 10th. formation of انى and سانس *sanés* or اسانس *essdnés* he became accustomed, instead of استانس the 10 formation of انس.

(b) See above Note a.

1st. Formation علم (not used vulgarly) he knew.

10th. do استعلم *estáälem,* he desired to know, or to learn.

§ 3. CONJUGATION OF DERIVATIVE VERBS.

178. The derivative verbs are conjugated like the primitive, but the following remarks should be borne in mind.

1st. The initial ا of the 4th. formation is generally suppressed in the pronunciation. For example; one says عطى *ata,* instead of اعطى *aâta.*

2nd. The initial ا of the 4th. 7th. 8th. 9th. and 10th. formations is always suppressed in the future: e.g. ينفتح *înfetahh* he (it) will open (himself) (itself), future of انفتح.

3rd. The ا prefixed to the imperative is dropped in all the formations: e.g. علّم *âllem* teach (thou) تكلّم *tekellem* speak (thou).

4th. The vowel sound of the preterite, which is *a* or *e* is retained in the future and imperative, except in the 2nd. 3rd. 4th. 7th. 8th. and 10th. formations of the defectives which take *a* in the preterite and *i* in the future and imperative. (a)

(a) Classical the 2nd. radical letter in the preterite takes the *fathha always,* and in the future an imperative *always* the *kesra* except in the 5th. and 6th. formations when it has the *fathha:* thus 2nd. formation عَلَّمَ *he taught.* يُعَلِّمُ *(he) will teach;* 5th formation تَعَلَّمَ *(he) learned,* يَتَعَلَّمُ *he will learned.*

EXERCISE XL.

1. What did he teach thee?	1. اش علّمك (a)
2. He taught me a trade (craft).	2. علّمني واحد الصنعة
3. We have taught them the song (57).	3. علّمناهم الغنا
4. I will teach them the lesson (Ex. 4).	4. نعلّمهم القراية
5. Will you teach me (the) grammar?	5. تعلّمني النحو
6. The-master will teach thee (the) grammar.	6. المعلّم يعلّمك النحو
7. He learned the lesson in an hour.	7. تعلّم القراية في واحد الساعة
8. With whom didst thou learn to write (thou wilt write).	8. على من تعلّمت تكتب (b)
9. I learned to write with the Taleb (I will write).	9. تعلمت نكتب على الطالب
10. He will learn (the) Arabic.	10. يتعلّم العربية

(a) Future in *e* يعلّم *iallem* he will teach. The penultimate letter of the derivative verbs has generally the same vowel sound in the future as in the preterite; but the exception must be remembered. See No. 178.

(b) See note corresponding to No. 6 of Exercise 32, page 201.

11. If thou sleepest (wilt sleep) (a) thou wilt learn little. (b)	11. اذا تنعس بالزاڢ ما تتعلّم شي بالزاڢ
12. He meditated on God. (c)	12. هو خمّم ڢ الله
13. He thinks continually of this orphan *(masc.)*	13. هو ديما كيخمّم ڢ هذا اليتيم
14. I will think upon those or-phans.	14. انا نخمّم ڢ هذوك اليتامى (او لايتام)
15. She thinks continually of her children (sons).	15. هي ديما كتخمّم ڢ اولادها
16. I will meditate day and night upon the law of God.	16. انا نخمّم ڢ النهار وڢ الليل ڢ دين الله
17. He replied to (d) the Ge-neral's letter.	17. هو جاوب (او واجب) على البراة ذاكلينار
18. They replied to their fa-ther.	18. جاوبوا باباهم
19. That rubicond person will answer (to) the ques-tion (Comp. 39).	19. هذاك لازعر يجاوب على المستعصية

(a) تنعس 2nd. pers. future of the verb نعس *nd́ás* he slept.

(b) Literally translated; Thou wilt not learn much.

(c) 2nd. formation.

(d) Lit. جاوب 3rd. formation, more commonly in the vulgar واجب *ûajib.*

20. I answered thy letter.	20. جاوبت على براتك
21. Answer (thou) for me.	21. جاوب انتين عليّ
22. That miser (Ex. 8) does not think (on anything) except money.	22. هذاك البخيل ما كيخمم غير في الدراهم
23. The weaver gave me this haïk for thee. (a)	23. الدرّاز اعطاني هذا الحايك ليلك (او لك)
24. Did the weavers give thee anything?	24. اعطوك شي حاجة الدرّازة
25. They have not given me anything.	25. ما اعطوني حتّى شي
26. I will give thee my sword.	26. نعطيك السيف ديالي
27. Give (thou) me that cup. (b)	27. اعطني هذيك الطاسة (b)
28. The soldier will give thee the musket.	28. المخزني يعطيك المكحلة

Pronunciation of the foregoing.

2. ... *ssanaa.*
5. ... *en-nahhû.*
10. ... *al-arbîya.*
11. *Ida tenáás* ...
12. ... *khámmém* ...
13. ... *dîma* ... *îtîm.*
14. ... *îtama* (or *al-îtam*).
16. ... *fen-nehar. wa fel-lîl* ...
17. ... *já-web* (or *wajeb*) ...
19. ... *zádr* ...
22. ... *ghaîr* ...
23. *Darráz áátá* ...
24. ... *darráza.*
27. ... *tása.* (b)

(a) 4th. formation of عطا

(b) Spanish word.

Vocabulary.

He finished, concluded, completed, perfected كمّل *kémmel,* governs accusative.

Building بني *benî, (masc.)*

He helped, assisted عاون *aaûen,* 3rd. formation, governs accusative, pronoun, and بـ (prep.) with accusative noun.

Thing حاجة *hhaja.*

Poor fellow, (lit. poorish, poor little fellow) دريويش *derîwîsh.* See No. 93.

He liked, (it pleased him) اعجب *aajeb,* 4th. formation, governs accusative pronoun.

Guncase سرير *sérîr,* pl. سراير *seraîr.*

Day after to-morrow بعد غدّا *baad ghadda.*

(He) blessed بارك *bárak,* 3rd. formation, requires prep. في.

He bet, wagered تخاطر *tekhátar,* 6th. formation, requires prep. بـ with a noun, and مع with pronoun.

He sent, despatched, remitted 1st. صرّد *sarred;* 2nd. سيفط *sáîfét,* requires prep. لـ with pronoun and accusative noun; 3rd. (*classical* ارسل *arsel,* not of then used).

COMPOSITION 40.

Did he complete the building.—He finished it.—The masons (Comp. 15) have built the building.—When (Ex. 20) will they complete it.—They will complete it this week (60).—Did anyone help thee (141).—No one has helped me (142).—All of (143) them (everybody) helped him.—He assisted my sister (Ex. 10) Fatma (98).—He will help us with something.—Succour (thou) that poor blind man.—Succour ye that poor or-

-phan (Ex. 39).—Succour ye the orphans (Ex. 39) and God will bless thee.—That lad has pleased thee (Ex. 14).—He has pleased me much.—Did the wine please thee (Comp. 7).—It did not please me.—Did the dates please thee (Ex. 25).—Did the sea-sleeve please thee.—The gun-case pleased us.—You will like the kûskûsû (Comp. 28). (Ar. The kûskûsû will please thee).—God has blessed me.—God will bless thee.—God has blessed us.—We have wagered four bundkîs (Comp. 11).—Dost thou wish to bet?—I do not wish to bet with thee.—He sent me to the shop (73).—He sent him with a letter.—They sent the mule (Ex. 7) with the soldier.—I will send thee the letter the day after to-morrow.—I have sent the balance (scale) (Ex. 33) with thy manservant (Ex. 7).—Send me all the wool (58).

EXERCISE XLI.

1. He went to the garden and has amused himself very much. (a)	1. مشى للغرسة و تفرّج بالزّاف
2. They have been amused in the sport.	2. تفرّجوا في اللعب
3. We will go to the moun-tain and will amuse ourselves.	3. نمشوا للجبل ونتفرّجوا
4. He became angry (b) with us, and went to bed (Ex. 13).	4. انفقص معنا ومشى للفراش

(a) 5th. formation.
(b) 7th. formation.

5. If thou dost (wilt) not come (a) with me my father will be angry.

5. إذا ما تجي شي معيّ ينغضب ابوي

6. I became angry with the bride and I have abandoned her. (b)

6. انغضبت مع العروسة وخلّيتها

7. He threw himself into the tank. (c)

7. ارتمى (c) (او تسيّب) (d) في السهريج

8. They threw themselves into the sea and they were all drowned. (e)

8. ارتموا للبحر وكلّهم غرقوا

9. That madman (Comp. 15) will throw himself from the window if they (will) do not bind him.

9. هذاك الاحمق يتسيّب من الطاقة اذا ما يربطوه شي

10. He busied himself with agriculture. (f)

10. اشتغل بالفلاحة

11. My cousin will employ himself by writing.

11. ولد خالي يشتغل بالكتابة

(a) See note to No. 27 of Exercise XXX, page 191.

(b) 1st. person preterite of the verb خلّى *khalla*, 2nd. formation, *he abandoned, left.*

(c) 8th. formation.

(d) 5th. formation.

(e) 3rd. pers. plural of verb غرق *gharak*, he sank.

(f) 8th. formation.

12. Thy brothers will employ themselves by reading.	12. اخوتك يشتغلوا بالقراية
13. My cousin (son of maternal aunt) was astonished by his friend's death.	13. ولد خالتي استعجب (a) من موت صاحبه (او تعجّب (b) في موت صاحبه)
14. He his surprised at him.	14. يتعجّب فيه
15. He begged forgiveness of God.	15. استغفر الله
16. He will beg forgiveness of God.	16. يستغفر الله
17. Ask him forgiveness for thy sins (Ex. 36).	17. استغفره من ذنوبك
18. He took (c) from me all I had (143).	18. زوّل لي كلّ ما كان عندي
19. Thy aunt took the handkerchief from him.	19. خالتك زوّلت له السبنيّة
20. Remove ye this mat from here (58).	20. زوّلوا من هنا هذه الحصير
21. We will remove this board.	21. نزوّلوا هذي الخشبة
22. The tailor sewed me (d) a suit (of clothes).	22. الخيّاط خيّط لي واحد الكسوة

(a) 10th. formation.

(b) 5th. formation.

(c) 2nd. formation.

(d) 2nd. formation.

23. The seamstress sewed thee these trousers. (a)	23. الخيّاطة خيّطت لك هذا السروال
24. He will sew us the jelab (Ex. 24).	24. يخيّط لنا الجلّاب
25. Sew (thou) me this haîk (Ex. 17).	25. خيّط لي هذا الحايك
26. His manservant poisoned (b) him.	26. سمّمه المتعلّم ذياله
27. Her husband will poison her.	27. يسمّمها الرجل ذيالها
28. His wife will poison him.	28. تسمّمه امراته
29. This devil (spirit) has deafened me. (b)	29. صمّمني هذا الجنّ
30. Those children (Comp. 19) have deafened me.	30. هذوك العيال صمّموني

Pronunciation of the foregoing.

1. ... *teférréj* ...
2. ... *laîb.*
4. *Enfákáz* ...
5. ... *tejî* ...
6. ... *arosa* ... *khllîtsa.*
7. *Ertema* (or *tesîîeb*) ...
8. ... *gharkû.*
10. *Eshteghal bel-felahhá.*
11. *Wûld khalî* ... *kitaba.*
12. *khotek* ...
13. *Wûld khaltî estájeb* ... (or *tajjeb*) ...
18. *Zûûel* ... *kan aîndi.*
21. ... *khashba.*

(a) A pair, plural سراول *seráwel.*

(b) 2nd. formation.

22. ... *khaîîet* ...
23. ... *serûal.*
28. *Semmem-û* ...
29. *Sammem-nî* ... *al-jinn.*

Vocabulary.

(He) breakfasted (him) (i.e. entertained to breakfast) فطّر *fettar,* governs accusative pronoun. Is of 2nd. formation.

(He) lunched (himself) (i.e. he) تغدّى *tseghadda,* 5th. formation.

(He) lunched (him) (i.e. entertained him to lunch) غدّى *ghadda,* future in *i,* governs accusative 2nd. formation.

He supped, dined تعشّى *tâshsha,* 5th. formation.

He dined (him) (i.e. entertained him to dinner or supper عشّى *ashsha,* future in *î,* governs accusative 2nd. formation.

(He) abandoned خلّى *khalla,* future in *i,* governs accusa-tive 2nd. formation.

(He) prayed صلّى *sallá,* future in *i,* governs accusative 2nd. formation.

Asha عشا (lit. *aîsha* or عتمة *atema).* The hour at which Mos-lems offer the fifth daily prayer, i.e. an hour and a half more or less after sunset, *magreb,* (Ex. 33).

Dohr or dohor ظهر. The hour of the second daily prayer of Moslems, i.e. more or less, at 1 30. P. M.

Asar عصر or *assr.* The hour of the 3rd. daily prayer of Mos-lems i.e. between noon and sunset.

(He) sang غنّى *ghanna,* future in *i,* 2nd. formation.

He rested, reposed, recovered (as from a sickness ارتاح *ertahh,* 8th. formation of راح.

COMPOSITION 41.

I arrived at his house and he entertained (or he served me

to breakfast.)—He will entertain thee to breakfast.—They will give thee breakfast.—Give me breakfast.—He lunched at my house.—I lunched with that orphan (Ex. 40).—To day I will dine with the ambassador (Ex. 21).—He will dine with the Vizier (Ex. 7).—My uncle gave me dinner.—The cook (Ex. 21) will serve thee with dinner.—Who entertained thee to supper.—Give us supper.—I supped with the englishman (Ex. 30).—He will sup (dine) at 8 o'clock.—We will sup at the asha.—He left (left behind him) the carpet (Comp. 22) in the room (68).—They abandoned their arms (Ex. 10) fled (Comp. 34).—He will leave the load.—Leave (thou) it.—He prayed the magreb (Ex. 33) and will pray the asha.—The Moors prayed the dohor and the asar.—He sang very well.—The singer (Comp. 24) who has come from Marrakesh (Ex. 9) will sing this night (Ex. 32).—He rested from his work (Comp. 8).—The labourers rested (Comp. 15).—I will rest a little (Ex. 30-9).—Sit (thou) (Ex. 30) and rest a little.—We will sit, and (will) rest.

EXERCISE XLII.

1. He chose (a) saucepan (with two handles).	1. اختار (a) واحد الطنجية
2. They chose this place (or site).	2. اختاروا هذي الموضع
3. He will choose one of these two.	3. يختار واحد من هذا الزوج

(a) 8th. formation.

4. He needed money and I gave it him.	4. احتاج (a) الدراهم واعطيتهم له
5. My son will need a jelab. Wilt thou give it him?	5. ولدي يحتاج واحد الجلابة تعطيها له
6. I will give it him with much pleasure (litera-lly to " on my head ").	6. نعطيها على راسي
7. I will need twenty ducats (60).	7. انا نحتاج عشرين مثقال
8. The Moors and the Chris-tians have made aliance (confederated). (b)	8. المسلمين والنصارى تعاهدوا
9. The French and the Spa-niards will join them-selves (together).	9. يتعاهدوا الفرانسيس والصبنيول
10. My mother and my aunt embraced (c) and kissed (each other).	10. امي وخالتي تعانقوا وتباوسوا
11. He showed him the road	11. ورّى (d) له الطريق
12. We will show the traveller the road to Fez.	12. نورّوا للمسافر طريق فاس

(a) 8th. formation.

(b) 6th. formation.

(c) 6th. formation of عنق and of باس.

(d) Future in *i*, يورّي *iúrrî;* 2nd. formation of ورى.

13. Who cured (doctored) thee.	13. اشكون داوك (a)
14. The surgeon has cured me.	14. داواني الحجّام
15. The Spanish physician will cure thee.	15. الطبيب الصبنيول يداويك
16. He took us (led us) by the hand. (b)	16. ادّانا في يده
17. Who will lead me to the mountain?	17. اشكون ياديني للجبل
18. I will conduct thee.	18. انا ناديك
19. Thanks. (lit. tr. God will bless thee). (c)	19. الله يبارك فيك
20 The "white-washer" wa--kened me very early. (d)	20. البيّاض فيّقني بكري بالتراب
21. The blacksmiths wakened me at day break.	21. الحدّادين فيّقوني على الفجر
22. Waken (thou) me early.	22. فيّقني بكري
23. He became accustomed to the work.	23. سانس (اواستانس) بالخدمة

(a) Future in *i*, يداوي *idâûi;* 3rd. formation of دوى.

(b) Future in *i*, يادّي *ieddî;* 2nd. formation of أدى.

(c) See No. 2 of Exercise II, page 9.

(d) 2nd. formation.

24. He will become accusto-med to fasting (the fast)	24. يسانس بالصيام
25. Her father married (i.e. caused her to marry.) her (to). (a)	25. زوّجها ابوها
26. Her parents married her, (caused her to marry).	26. زوّجوها والديها
27. He married (himself) (to) (b) his cousin. (c).	27. تزوّج مع بنت عمّه
28. My brother married a shereefa.	28. اخوي تزوّج مع واحد الشريفة
29. His sister married a she-reef.	29. اختة تزوّجت مع واحد الشريف
30. If God will, they will be married this month.	30. في هذا الشهر يتزوّجوا ان شا الله

Pronunciation of the foregoing.

1. *Khatar ... tanjîïa.*	6. *... alá rásî.*
2. *... modaa.*	8. *... táâhdû.*
3. *... wahhed min hadûm ez-zûj.*	9. *... al-fransîs ... es-ssba-nîûl.*
4. *Ihataj ...*	10. *... táânkû tebáuesu.*

(a) 2nd. formation.
(b) 5th. formation.
(c) Tr. lit. " daughter of paternal uncle "

11. *Urra ...*
12. *... mesáfer ...*
13. *... dáûak.*
16. *Idda-ná ...*
20. *Al-báîyad fîyaknî békrî ...*
21. *... ala al-fejér* (lit. *fejr).*
24. *... bes-sîám.*
25. *zûûej-a ...*
27. *Tázûûej ... bent ûmmû.*
28. *... shérîfa.*

Vocabulary.

(He) burned (himself) i.e. he was burned, انحرق *nhrak* or *enharak,* requires ب with an accusative.

Heat سخانة *skhana* or *sekhana.*

Heat (of the sun) قايلة *kaîla.*

He covered (with a garment) غطى *ghatta;* future in *i,* require an accusative and prep. ب.

Haîk. See Ex. 17 and 22.

He covered himself (with a garment) تغطى *tgatta* or *teghatta,* requires prep. ب with a noun.

He mocked scoffed 1st. تمسخر *tmeskhar* or *temeskhar;* requires على; 2nd. تمسخّر *temsákhkhar,* (irregular).

Old (substantive *adj.)* 1st. شايب *shaîb* (signifies literally grey haired) pl. in ين; 2nd. شيخ *shéîkh;* pl. شيوخ *shîûkh,* and اشياخ *shîakh.*

He confounded (himself) disarranged itself etc. تخروط *tkharûet* or *tekharuet.*

He travelled سافر *safár* 3rd. formation.

He spilled هرّق *harrak;* governs accusative.

Back (noun ظهر *dhar, dahr* or *dahar;* pl. ظهور *dhur thûr* or *tehor.*

(He) discharged, fired off shot, خرّج *kharrej;* requires accusative and على with a noun or pronoun.

Shot, (noun) عمارة *amara;* pl. عماير *amaîar.*

He brought up. educated (american "raised" ربّى *rabba;* future in *i,* governs accusative.

Fear (noun) خوف *khaûf.*

They met (each other) تلاقوا *tlakaû* or *telakaû;* 6th. formation.

(He) entertained ضيّف *daîief;* governs accusative.

The two ships, المراكب بزوج *al-mrakéb* or *al-marakéb bez-zuj.*

COMPOSITION 42.

The camel driver (Comp. 10) was burning with fever (lit. *heat*).—The kaid's house has been burned (Ex. 10).—He will be burning with fever.—That woman covered her son with the jelab (Ex. 24).—Those fishermen (Comp. 24) covered themselves with their haîks.—What (Comp. 36) shall we cover ourselves with.—That scoffer (Ex. 31) made fun of (mocked) this old man.—He will not make fun of me.—The earth (Comp. 3) quaked (170) and we were much (Comp. 35) afraid.—Will the earth tremble to night? (Ex. 32).—If God will it will not tremble (quaked) (Ex. 13).—He muddled the water in the tank (Comp. 27).—The river (Ex. 31) has been muddled.—I travelled by day and he travelled by night (Ex. 40).—He will travel by sea, and I will travel by land (Ex. 30).—Did you spill the water on the ground.—He spilled the oil on my back.—He fired a shot at (against) a Christian (Ex. 14).—I will fire a shot at them.—They have fired many shots at us.—This (person) brought up his children (Ey. 10) well.—My mother educated me in the fear of God.—Who will educate (bring up) my children?—They met (each other) in the Ceuta

(Ex 21) road (22).—They met each other in the fundak.—We met (each other) the day before yesterday (Ex. 23) in Rabat (Ex. 9).—The two ships met in the strait of Gibraltar (Comp. 27).—He entertained the poor (Comp. 17) in his house.—They entertained us in their house.—Who will entertain us to night.—Someone will entertain us.

EXERCISE XLIII.

1. He awaited thee in the house.	1. استنّاك (او استنّاناك) في الدار
2. They awaited us in the street.	2. استنّونا في الزنقة
3. Await (thou) me in the market.	3. استنّني انتين في السوق
4. I will not wait here.	4. انا ما نستنّى شي هنا
5. He has at this moment called us.	5. عيّط علينا في هذا الوقت
6. They called them hurri-edly.	6. عيّطوا لهم بالغاق (او بالزربة)
7. Call (thou) him.	7. عيّط له (او عليه)
8. He paid him all his debts.	8. خلّصه في ديونه كلّهم
9. He paid me the debt.	9. خلّصني الدين
10. I will pay thee all that I owe thee (Ex. 38).	10. نخلّصك كلّ ما (او في كلّ ما) كنسالني
11. Pay (thou) me what thou owest me (Ex. 38).	11. خلّصني الّي كنسالك

12. Did he prepare the arms.	12. وجّد السلاحات
13. He prepared them very early.	13. وجّدهم بكري بالزّاب
14. I have prepared (a) them this morning.	14. وجّدتّهم في هذا الصباح
15. Have you prepared the supper (57).	15. وجّدتّوا العشا
16. The cook (*m.*) will prepa-re it.	16. الطبّاخ يوجّده
17. He passed the night (Ex. 27) in the mountain.	17. جوّز العشية في الجبل
18. We have passed the day (Ex. 27) without food (without eating). (Ex. 24).	18. جوّزنا (او فيلنا) النهار بلا ماكلة
19. I have quarrelled with your brother.	19. خاصمت مع اخاكم
20. Thy cousin (maternal) has quarrelled with them all. (b)	20. ولد خالك خاصم معهم كلّهم

(a) A *shidda* is placed over the *formative* or *auxiliary* letter تّ when the third radical letter preceding it has no vowel and is a ث د ذ ض ط or ظ; and in this case their pronunciation and mark are dropped, e.g. وجّدتّ *ûjjett*, for وجّدْتُ *ûjjedt*. See *thou receivedst* etc. page 51 and the verb. *to take* No. 165.

(b) 3r. formation.

21. We will not quarrel.	21. ما نتخاصموا شي
22. He " took out " (173) the grass (Comp. 26) from the garden.	22. خرّج الربيع من الغرسة
23. Thy mother took out the chocolate from the chest.	23. يمّاك خرّجت الشكلاط (a) من الصندوق
24. He took out the kaftan and presented it to me. (b)	24. هو خرّج القفطان وهداه لي
25. Who "presented the with" this mule?	25. اشكون هدى لك هذا البغلة
26. The administrator pre-sented it to me (Ex. 12).	26. هداها لي الامين
27. Will he present me with anything?	27. يهدي لي شي حاجة
28. They will not present thee with anything.	28. ما يهدوا لك حتى شي
29. We will send out the mare to the market.	29. نخرّجوا العودة للسوق
30. He broke the cup.	30. هرّس (او كسّر) الكاس
31. They broke the inkstand and the pens.	31. هرّسوا الدواية والقلام

(a) Spanish word.

(b) A species of tunic worn by Moors generally and also by some of the Sultan's soldiers.

32. Wilt thou break the bottle? | 32. تهرّس الرضومة
33. I will not break it. | 33. ما نهرّسها شي
34. Thou hast broken the plates. | 34. انت هرّست الطباسيل

Pronunciation of the foregoing.

[5. *Aîîet ... ûdkt.*
6. ... *bel-klak* or *kalak* (or *bez-zerba.*
8. *Khallesû ... dîûnû ...*
9. ... *dîn.*
12. *Ujjed ...*
14. *Ujjed tûm ...*
15. *Ujjedtû ...*
20. ... *khasem ...*
23. ... *choklat ...*
24. ... *kaftan ...*
25. ... *hda* or *heda ...*
30. *Harres* (or *késsar*) ...
34. ... *tbásil* or *tabásil.*

Vocabulary.

He tarried, lagged, was late تعطّل *tsattal.*

» » » » » in coming تعطّل على المجي *taattal ala al-mejî.*

Was sold, became sold انباع *enbáá,* 7th. formation.

Was or became adjusted, conformed, agreed together اتّفق *ettefak;* 8th. formation of وفّق requires prep. مع.

He brought down, laid down 1st. هبّط *habbet;* 2nd. نزّل *nezzel,* requires accusative.

He went up, ascended, took up طلّع *talla,* requires acc.

Store (noun) 1st. مخزن *makhzen,* plural مخازن *mekhazen;* 2nd. خزين *khazîn;* pl. خزاين *khazaîn.*

(He) freed, saved 1st. سلّك *sellek;* 2nd. فلّت *fellet;* 3rd. اعتق *aatak,* governs accusative and require prep. من.

Was or became, freed, saved 1st. فلت *felét;* 2nd. سلك *selék;* 3rd. نجا *neja,* fut. in *a,* require prep. من.

(He) filled عمر *ammar,* governs accusative and requires prep. ب.

Land (noun), ground, soil تراب *taráb.*

Hole (in a garment, vessel or building) ثقبة *tzokba,* plural اثقاب *tzekab.*

(He) merited, deserved استاهل *estahel,* 10th. formation of اهل, governs accusative.

(He) mixed خلّط *kallet,* governs accusative.

(He) wetted فزّڭ *fezzeg,* (hard *g* as in egg) governs accusative.

Fez Cap. (red cap. worn by Moors) طربوش *tarbûsh,* plural طرابش *tarabésh.*

They forgave (each other) تسامحوا *tesámhhû,* 6th. formation.

(He) changed, exchanged (money) صرّف *ssarref,* gover. accusative.

(He) asked, enquired, questioned, interrogated سقسى *sakssa,* future in *i:* يسقسي îsaks*î,* requires prep. على and an accusative.

COMPOSITION 43.

To-day (Ex. 12) the letter-courier (Comp. 18) has been delayed very much.—They were late (tardy) in coming.—The horse was sold for fifty dollars (Ex. 19).—All the oran--ges (Ex. 18) have been sold.—It will be sold dear (Comp. 14).—He agreed with the cafe-keeper (Comp. 16).—They agreed with the merchant (Ex. 8).—With whom (139) shall our brother deal? (i.e. come to an agreement with?)—He will

(arrange) agree with that Mogador merchant (Comp. 14).—He took up the tables (Comp. 19) and brought down the chairs (Comp. 13).—They brought down the sacks (Comp. 24), filled them (Comp. 38) with wheat, and took them up to the store.—The learned men (86) met together (176) in the mos-que (70).—The mountaineers (86) met together in the mar-ket.—He saved his sister (Ex. 10) from death (Comp. 26).—They delivered us from the thieves (Comp. 15).—He will de-liver him from his enemies (Ex. 17 and 39).—He saved me from death.—He filled the hole with earth.—Didst thou fill the bottle with wine?—Have (Comp. 25) you filled the sack with wheat?—He deserved the pay for his work (Comp. 8).—He will merit the money for his work.—He mixed the wine with water.—My sister mixed it all.—They mixed the wheat with the barley (Ex. 21).—The manservant wetted the fez-cap.—They wetted the barley.—The Kadi (Comp. 7) and the Fakih (Ex. 17) forgave each other.—Didst thou exchange the bundkî (Comp. 11).—I will change it.—Who asked for me?—They questioned me about the war (Comp. 27).—He will enquire about my (bodily health) health (Ex. 11).

CHAPTER V.

THE PASSIVE VOICE.

179. In classical Arabic the passive voice is formed from the active voice by means of the vowels or accents, but vul-garly the passive voice is entirely in disuse, excepting in the parteiple. Its place is supplied either by the use of formations

5th. 7th. and 8th. which have a passive signification, (174 and 176) or by changing the passive into the active voice, i.e. by placing the ablative agent in the nominative with an active verb in agreement therewith, and putting the nominative into the accusative. If the ablative agent in such an instance be not exppressed in the sentence the verb is used in the plural.

EXAMPLES.

1st. My book was burned انحرق كتابي *enhharak kitsabî.*

2nd. The fire went out (extinguished itself) انطفت النار *entefats en-nar.*

3rd. The month ended (became ended) انتمّ الشهر *entámm esh-shahr* (or *shahar*).

4th. Everything was created by God الله خلق كلّ شي *allah khalak kull shî* (lit. tr. *God created everything*).

5th. The Sultan was hated by the Vizier الوزير كره السلطان *al-ûzîr kerah al-sûltan* (lit. tr. *The Vizier hdted the Sultan*).

6th. Kador was overcome by Joseph يوسف غلب قدّور *yûsef ghaláb kaddûr* (lit. tr. *Joseph overcame Kador*).

7th. The Sultan was hated كرهوا السلطان *kérhû es-sultan* (lit. tr.: *they hated the Sultan*).

8th. Kador was conquered غلبوا قدّور *ghalbû kaddûr* (lit. tr.: *they conquered Kador*).

EXERCISE XLIV.

1. The lime-burner was cheated (a) by this mountaineer.	1. هذا الجبلي غش الجيار

(a) غش *ghashsh.* Future in *o*, mute verb.

2. Thou wast cheated (a) by thy (Ex. 41) brothers.	2. اخوتك غشّوك
3. That chatterer has been cheated by the lads.	3. العيال غشّوا هذاك الهدراوي
4. This soldier (infantryman) was cheated by the mu-kuddum. (b)	4. المقدّم غشّ هذا العسكري
5. This mule was bought by me.	5. انا شريت هذي البغلة
6. This dress was sewen by the tailor.	6. الخيّاط خيّط هذي الكسوة
7. The charcoal-sellers have been overcome by the fire wood-sellers. (c)	7. الحطّابين غلبوا الفحّامين
8. The jellabs (Ex. 24) were sewen by my uncle.	8. خالي خيّط الجلالب
9. This Frenchman has been overcome by that Spa-niard.	9. هذاك الصبنيولي غلب هذا الفرانساوي
10. The Kaliph of Cordoba was conquered by the Christians.	10. النصارى غلبوا خليفة قرطبة

(a) Tr. lit. Thy brothers will cheat thee.

(b) Arabic word Guardian. Here it means the functionary in charge of a quarter of a town, or in charge of a village, or sanctuary.

(c) Tr. lit. The firewood-sellers overcame the charcoal sellers.

11. The cup was (became) broken. (a)	11. تهرّس الكاس
12. The bottle will break itself (i.e. will become broken).	12. تتهرّس الرضومة
13. The bell (b) was heard.	13. انسمع الناڧوس
14. The music will be heard (i.e. will make itself heard) in the window. (c)	14. الموسيڧة تنسمع من الطاڧة
15. The letter was written by the Sherîf.	15. الشريڢ كتب البراة
16. This chapter was written by the Fakih.	16. الڢڧيد كتب هذا الباب
17. The prince was obeyed. (d)	17. طاعوا الامير
18. The Sultan's son will be obeyed.	18. يطيعوا ولد السلطان
19. This book was printed in Alexandria. (e)	19. هـذا الكتاب انطـبـع ڢي اسكندريّة

(a) 5th. formation of هرس.

(b) 7th. formation of سمع.

(c) Spanish word.

(d) Tr. lit. They obeyed the prince.

(e) 7th. formation of طبع.

20. Thy words will be unders-tood (Comp. 38) by all the people.	20. الناس كلّها يفهموا كلامك
21. He was known (in acquain-tance with).	21. عرفوه
22. He was "brought in" (i.e. made to enter) by for-ce). (a)	22. دخّلوه بالزز
23. This money was gained by me.	23. انا ربحت هذوم الدراهم
24. He was searched for by sea and by land.	24. فتشوا عليه في البحر و في البرّ
25. This robber was caught by the soldiers, (police).	25. هذا السارق قبضوه المخزنية
26. The money will be divided into two parts. (b)	26. المال ينقسم على زوج
27. The Bey was tied to a co-lumn.	27. ربطوا الباي في واحد السارية
28. He was killed in the pri-son. (c)	28. انقتل في الحبس
29. He will be killed in the market.	29. ينقتل في السوق

(a) دخّل *dakhkhal*, he brought in, introduced.
(b) انقسم *enkasem*, became divided: 7th. formation.
(c) انقتل 7th. formation.

30. All the lieges (suljects) will be governed with gentleness. (a)	30. الرعيّة كلّها تنحكم باللطافة
31. This "zauîa" (b) was pulled down (razed) (demolished) (c)by the infantry soldiers.	31. العسكريّة طيّحوا هذي الزاوية

Pronunciation of the foregoing.

4. *Mokadem ... ascarî.*
7. *Al-hhattabîn ...*
9. ... *fransaûî.*
11. *Tehárres ...*
13. *Ensemaa en-nakús.*
14. *Al-mûsîka ...*
19. ... *entebáâ ...*
22. *Dakhkhalûh bez-zéz.*
26. ... *îenkasem álá zûj.*
28. *Enketél ...*
30. ... *tenhhekem ...*
31. *Al-asacarîîa tîîahhu ... zaûîa.*

Vocabulary.

Master-craftsmen معلّمين *mallemîn.*

Was or became hot سخن *eskhan,* future in *û.*

The "mohtasseb" (overseer of markets, weights and measu--res etc.) محتسب *mohhtseb,* pl. in ين (classical word مُحْتَسِب).

Fish (noun) col. حوت *hhot* or *hhout,* pl. in ات (62), unit, حوتة *hhota.*

(a) انحكم *enhhekem,* was ruled: 7th. formation.

(b "Zaûia" Literally means corner of an angle. It is a chapel, or sanctuary, containing the grave of some saint.

(c) طيّح *tîiahh,* He demolished, pulled down, is the 2nd. formation of طاح *tahg,* he fell (Comp. 34).

Enemy, sing. see Ex. 39, pl. 1st. عديان *aodîan* and اعدا *ada;* 2nd. طلبان *tolban.*

Went out (or) was extinguished انطفى *entefa;* 7th. formation.

Was hired (or) became hired انكرى *enkera;* 7th. formation.

COMPOSITION 44.

His words have been well interpreted (Ex. 31) Our son has been scratched by the lads (Ex. 31).—This candlestick was tinned by the tinsmith.—Thou wast robbed (Ex. 31) last year (Comp. 33).—I was loved (Ex. 32) by all.—My sons (Ex. 10) will be loved (155) by their masters (teachers).—They were loved (155).—The door was shut by him (Ex. 32).—They were stung (or bitten) by the bees (Ex. 32).—The water was (or became) heated.—The money was restored (Comp. 32) by the thieves.—The butter has been weighed (Ex. 33) by the mohtasseb.—The fish (col.) have been weighed by the mohtas-seb.—Thou shalt be believed (Ex. 34).—Thou wilt be seen (Comp. 34) by all.—He was feared (Ex. 35) by his children. —The fish was sold (Comp. 43).—The sheep will be sold (Comp. 24).—My benefits will be forgotten (Ex. 36).—These stones were thrown (Ex. 36) by our enemies.—The fire we lighted (Comp. 30) has gone out.—This mare was bought by Ali.—The mosque of Cordoba was built by the Kaliph Abd-errahman (Comp. 36).—My house was built of wood.—My garden was hired (became hired).—I will be protected by the Spanish Consul (Ex. 37).—The wicked people will not be protected by us (Ex. 37).—That story was related by thee (Comp. 37).

CHAPTER VI.

MOODS AND TENSES.

180. As has been already stated (No. 149) the verb in Arabic has only two moods and two tenses. The *preterite* corresponds to the two forms of past tense used by us (e.g. past " I killed " perfect past I killed).

The *future* tense corresponds to our future imperfect. Let us now see how the Moors supply the remaining moods of our conjugation.

INDICATIVE.

Present.

181. To express our present indicative the Moors prefix a كن or a تن to the future: e.g. I make (or do) I do make I am making كنعمل *kanamel* or تنعمل *tanamel*. Thou makest, dost make, art making, or art doing كتعمل *katamel*. He makes (or etc. etc.) تتعمل *tatamel* etc. etc.

The تن is the prefix used at certain places of the west coasts of Morocco, and the كن that used in the northem provinces.

The Arabic *future* frequently expresses the meaning of our *present* tense even without the prefixing of كن or تن: e.g. knowest thou Kaddor تعرف قدّور *taaraf Kaddûr*. I know him نعرفه *naarfû,* instead of كتعرف *katsaref* and كنعرفه *kanarfû*. If thou workest I will give thee a present اذا تخدم نعطيك واحد الهديّة *idá tekhdem natîk wahhed al-hediîa.*

The present tense is also expressed by the active partciple

or by a verbal adjetive: e.g. I go, I am going, I do go, انا ماشي (او غادي) *aná mashî* (or *ghadî*. Thou goest انت ماشي (او غادي) *anta mashî* (or *ghadî.*)

We go, etc. (او غاديين) احنا ماشيين *hhena mashîîn* (or *ghadîîn.*)

They go, etc. (او غاديين) هم ماشيين *hûm mashîîn* (or *ghadîîn.*)

Finally there are instances in which our present is expres--sed by the Arabic preterite: e.g. If thou wishest ادا حبّيت *ida hhabbîtî*, what dost thou wish? اش حبّيت *ash hhabbîtî*. Never--theless such sentences may also be rendered by using the present or the future.

IMPERFECT PAST.

182. The imperfect past of the indicative is formed by prefixing كان *kan* (158) to the future: e.g.

Sing.
1st. I was making نعمل كنت *kûnt namel.*
2nd. Thou wast » نعمل كنت *kûnti tamel.*
3rd. He was » يعمل كان *kan îamel.*

Pl.
1st. We were » نعملوا كنا *kana namelû.*
2nd. You were » تعملوا كانوا *kûntû tamelû.*
3rd. They were » يعملوا كانوا *kanû îamelû.*

Sometimes the present tense (in N. Morocco at anyrate) is used with the verb كان *kan* to express the imperfect past.

The imperfect may be rendered also by the preterite of the verb كان and the parteiple of the verb it is desired to conju--gate, e.g. I was going انا كنت ماشي *ana kûnt mashî.* Thou wast going انت كنت ماشي *anta kûnti mashî,* etc. etc. I was dwelling, (residing) انا كنت ساكن *ana kûnt sakên.*

Thou wast dwelling (residing) انت كنت ساكن *anta kûnti sakén*. He was dwelling (residing) هو كان ساكن *hûa kan sakén,* etc. etc.

PLUPERFECT.

183. The pluperfect past is formed by putting the verb in the preterite together with the preterite of the verb كان e.g.

Sing.	1st.	I had made	كنت عملت	*kûnt amelt.*
	2nd.	Thou hadst made	كنت عملت	*kûnti amelti.*
	3rd.	He had made	كان عمل	*kan amel.*
Pl.	1st.	We had made	كنا عملنا	*kûnna amelna,*
			etc. (a)	

FUTURE PERFECT.

184. This tense is formed by placing the future of the verb كان before the preterite, of the verb it is desired to conjuga-
-te: e.g.

Sing.	1st.	I shall have made	نكون عملت	*nkûn* or *enkûn âmelt.*
	2nd.	Thou shalt have made	تكون عملت	*tkûn* or *tekûn âmelti.*
	3rd.	He shall have made	يكون عمل	*îkûn amel.*
Pl.	1st.	We shall have made	نكونوا عملنا	*nkûnû* or *enkûnû âmélnâ,* etc.

IMPERATIVE.

185. The third persons masc. and fem. of the singular and

(a) There are instances, however, in which the pluperfect and the imperfect past are expressed by the preterite alone without using the verb كان.

the 1st. and 3rd. of the plural which the Arabic imperative lacks, (or wants) are rendered by using the future e.g.

Let him make	يعمل	*iâämel.*
Let her make	تعمل	*tââmel.*
Let us make	نعملوا	*nââmelû.*
Let them make	يعملوا	*iââmlû.*

If the imperative be in the negative all the persons are ex--pressed by the future the negation ما *ma* being placed befo--re the verb, and the word شي *shî* after it; e.g.:

Do (thou) not make	ما تعمل شي	*ma taamel shî.*
Do (ye) not make	ما تعملوا شي	*ma taamlû shî.*

SUBJUNCTIVE MOOD.

Present, imperfect, and future tenses.

186. The present, imperfect past. and simple future of our subjunctive are expressed by the future of the indicative e.g.

I desire that thou make (a) him كنحب تعمله *kanhhebb taamlû.*

I desire that you make him كنحب تعملوه *kanhhebb taamlûh.*

He desired that I should (or shall) make him حب انا نعمله *hhebb ana neamlû.*

He said that he would make him قال يعمله *kal iâämelû.*

If thou make him I will be happy لوكان تعمله نكون فرحان *laûkan taamlû enkûn farhhan.*

I would make him, if he should desire انا نعمله لوكان يحب *ana naamelû laûkan îhhebb.*

(a) By Translation *him* is used in the above examples as supplying the place of an Arabic masc. noun in the accusative case.

When you will make him I will be happy حين تعمله نكون فرحان *hîn* or *hhâîn taamlû enkûn farhhán.*

He will come when I should make him يجي حين انا نعمله *îjî hâîn ana naamlû.*

Preterite, perfect, and pluperfect.

187. To express the subjunctive, preterite, perfect, and pluperfect the Arabs use the preterite of the indicative: e.g.

I doubt (suspect) that he has made him (a) 1st. كنشكّ هو عمله *kanshékk hûa aamlû;* or, 2nd. كنشكّ بانه عمله *kanshékk bian-nû* (more vulgarly *bainnû)* *aamlû.* The word بانّ is composed of the particle (or preposition) بـ, and انّ *that.* This word ought to be followed by a noun, or a suffixed pronoun, but vulgarly it is very little used.

If thou hadst come we would have made him (a) لــوكان جيت لوكان عملناه *láûkan jîti láûkan amelnah;* or 2nd. لــوكان جيت يكون عملناه *láûkan jîti îkûn amelnah.* See No. 217.

Sometimes our subjunctive pluperfect is rendered in Arabic by the same tense of the indicative (183) e.g.

I would have made him (a) if I would have desired انا كنت عملته لوكان كنت حبّيت *ana kûnt ameltû láûkan kunt hhabbît.*

If thou had desired we would have done لوكان كنت حبّيت لوكان كنّا عملناه *láûkan kûnti hhabbîti láûkan kûnna amelnah.*

THE INFINITIVE MOOD.

Present.

188. Our infinitive present, preceded by another verb, and

(a) See note a page, 299.

with or without a preposition, is expressed in Arabic by the indicative future tense: e.g.

I desire to make كنحبّ نعمل *kanhhebb nádmel,* (lit. tr. *I desire I shall make).*

He came to make جا يعمل *jad îaamel,* (lit. tr. *he came he shall* or *will make).*

Man was created to work خلق الانسان باش يخدم *khlak* or *khalak al-insan bash îkhdem* or *îekhdem.*

EXERCISE XLV.

1. I see a liar (tr. lit. untru-thful man) (Comp 34) (Ex. 8).	1. كنشوف واحد الرجل كذّاب
2. See'st thou a cowardly soldier (Ex. 44).	2. كتشوف واحد العسكري خوّاف
3. She sees her husband (Ex. 25).	3. هي كنشوف الزوج ديالها
4. We see the good mirror (Ex. 8).	4. كنشوفوا المراية المليحة
5. Do you see that scarlet pink.	5. كنشوفوا ديك الفرنفلة الحمرا
6. I see a black horse (Ex. 8).	6. تنشوف واحد العود الكحل
7. What art thou doing? (or making?)	7. اش كتعمل
8. I am seeing the mosque.	8. كنشوف الجامع

9. I am complaining of the malefactors (Ex. 37).	9. كنشكي بالناس القباح
10. He protects the good peo--ple.	10. هو كيحمي الناس الملاح
11. She requests (Ex. 37) (to have) the long table.	11. هي كتطلب المايدة الطويلة
12. We demand our salary (pay wages etc.) (Comp. 25).	12. كنطلبوا لاجرة ذيالنا
13. He narrates (Comp. 37) what he heard.	13. هو كيحكي ذي سمع
14. He is hunting (or he hunts).	14. هو كيصاد
15. They are hunting in the mountain.	15. كيصادوا في الجبل
16. He was able to write.	16. هو قدر (او نحجم) يكتب
17. I am not able to eat.	17. ما نقدر شي ناكل
18. We are not able to write.	18. ما نقدروا (او ننحجموا) شي نكتبوا
19. Does he bring the rope (Ex. 9).	19. جاب الحبل
20. I do not know.	20. ما نعرفه شي
21. Where goest thou?	21. لاين ماشي (او غادي) انت
22. I am going to Marrakesh (Morocco city).	22. انا ماشي لمراكش

23. Where are they going to?	23. لاين ماشيين هم
24. They are going to Rabat.	24. هم غاديين للرباط
25. Whence comest thou?	25. من اين جاي (او ماجي) انت .
26. I am coming (or I come) from the prison.	26. انا ماجي من الحبس
27. Where is the jew.	27. فاين اليهودي .
28. He is sleeping (or he sleeps).	28. هو ناعس (a)
29. The lads are sleeping (or sleep).	29. العيال ناعسين
30. Come (thou) if thou wishest.	30. اجي اذا تحبّ
31. If he wish, he (may) (can) is able to come.	31. اذا حبّ يقدر يجي

Pronunciation of the foregoing.

16. ... *kadar* (or *enjém)* ...
25. ... *jâî* (or *májî)* ...
28. ... *nááîs.*

Vocabulary.

Green almonds فريكة *ferîka,* pl. in ات, col. فريك *ferîk.*

Old ancient *(adj.)* قديم *kadîm,* pl. vulg. قدام *kédám,* classical قُدَمَآء and قُدَائِم.

Napoleon نپوليون *nápólîûn.*

(a) Present participle of the verb نعس See Ex. 40.

(He) ruled, governed حكم *hhékém.*

(In) (during) (per) day في النهار *fen-nehar.*

(In) (during) (per) week في الجمعة *fel-jûmáá.*

Doorkeepers بوابين *bûûabîn.*

He committed sins عمل حرام *amel hharam.*

He ached (felt pain) حرق *hharak,* governs accusative.

Head راس *ras,* pl. ريوس *rîûs* and روس *róós.*

Captain of a ship رايس *râîs,* pure Arabic word pl. رياس *rûîîas.*

COMPOSITION 45.

I was buying (Ex. 36) the stockings (Ex. 9) and thou wast buying trowsers (Ex. 41).—He was buying a rope (Ex. 9).—He was buying two mûds (60) of wheat.—I was coming (168) to Tetuan (Ex. 7) and he was going (162) to Sheshawan (Ex. 9).—I had lighted the candle (Comp. 30).—He had lighted (Comp. 30) the lantern (Comp. 16).—Will the fire (Comp. 30) have gone out? (Comp. 44).—He will have killed him (Comp. 30) on (in) the road.—Do not (thou) extinguish (Ex. 36) the fire?—Do not thou kill him?—Let us share (Comp. 30) the money (Ex. 13.—Let us sit down (Ex. 30) and rest (Comp. 41).—Dost thou desire these almonds?—I don't want them.—Where goest thou?—I am going to the market.—Aban--don (thou) not (Comp. 41) thy old friend.—Napoleon was reigning in France (Ex. 21).—The physician did not wish thee to eat, (or wish that thou eat) (165) three times (141) a day. —He wrote to me that thou wouldst come here (Ex. 30) twice (two times) (60) a week.—Dost thou desire to see the dress? (Comp. 18).—I don't want to see it.—I told him not to open

the door (Ex. 32).—He told (said to) the gatekeepers not to open the gates of the city (or that they should not open the gates of the city).—For whom workest thou? (77).—I work for my father.—If thou think (Ex. 40) upon God thou wilt not commit many sins.—Dost thou need me? (Ex. 42).—I need thee. —The slave (Comp. 21) does not want to work.—May God be with thee.—Dost thou remember (Comp. 38) me?—I remember much about thee.—What pains thee?—My head pains me. (a) —I wish to speak (Ex. 30) with the captain.

EXERCISE XLVI.

1. Of what talkest thou? (Ex. 30).	1. باش (او علاش) كتهدر
2. I am talking of the war.	2. كنهدر في (او على) الشرّ
3. I am speaking of the wings of this bird (88).	3. كنهدر على اجنحين ذهذا الطير
4. With whom talkest thou.	4. مع من كتهدر
5. I am talking with my mother.	5. كنهدر مع يمّا
6. Of whom talkest thou?	6. على من كتهدر
7. I am talking of the Sultan of Constantinople (Ex. 39).	7. كنهدر على السلطان ذاسطنبول
8. How many people (Ex. 39) dwell in this town?	8. اشحال ذالناس كيسكنوا في هذه المدينة

(a) See Note a to Exercise XXIX page 257.

9. Four thousand people inhabit it.	9. كيسكنوا اربعة آلاف ذالناس
10. What art thou writing (Ex. 29).	10. اش كتكتب
11. I am writing a letter.	11. كنكتب واحد البراة
12. What desirest thou to send (Comp. 40) to Cadiz (Ex. 23).	12. اش كتحبّ تسيفط لقالس
13. I wish to send nineteen orange-plants, and ten lemon-plants. (a)	13. كنحبّ نسيفط تسعتاشر نقلة (a) ذاللتشين وعشرة ذالليمون
14. He who can go with good friends will (himself) be good.	14. آلّي يمشي مع الاصحاب الملاح يكون مليح
15. If thou puttest not (Ex. 36) the light, thy bed will be burned (176).	15. اذا ما تطفي شي الضو يتحرق فراشك
16. I want thee to throw those stones (Ex. 36) into the street.	16. كنحبّ تسيّب هذوك الحجار للزنقة
17. I had presented thee with (Ex. 43) a rose (Ex. 32).	17. انا كنت هديت لك واحد الوردة
18. He had irrigated (watered) her garden.	18. هو كان اسقى الغرسة ديالها

(a) نقلة *nokla* plant, pl. نقالي *nékâlî*.

19. It may be that I may buy (Ex. 36) these spurs.	19. يمكن يشري هذوم المهامز
20. I cannot sell (Ex. 35) my spurs.	20. ما نتجم شي نبيع المهامز ذيالي
21. If you had arrived an hour before (156) you would have passed (a) the river easily.	21. لوكان وصلتوا واحد الساعة من قبل يكون قطعتوا الواد بالسهولة
22. He had divided (Comp.30) the apple (Ex. 38) in halves. (Ar. by half).	22. هو كان قسم التفاحة في النص
23. If thou lendest (b) money at interest (usury) Comp. 23) thou shalt not be my friend.	23. لوكان تسلّف الدراهم بالفايدة ما تكون شي صاحبي
24. If he had not embarked (Ex. 29) on that steamer he shouled not have been sea-sick (lit. tr. stupified.	24. لوكان ما كان شي ركب في هذاك البابور ما يكون شي داخ (c)
25. If Hamed had come he would have grafted (d) these trees (Comp. 8).	25. لوكان جا احمد يكون لقّم هذوم لاشجار

(a) قطع he cut. See No. 173.

(b) سلّف *sellef*, he lent. 2nd. formation.

(c) داخ *dakh*, future in *o*, also تدوّخ *tedûûakh*, became stupified seasick.

(d) لقّم *lakkam*, he grafted.

26. I suspect that he has been entertained in the house of his enemy (Ex. 39).

26. كنشك بانّه تضيّف في دار العدوّ دياله

27. He enjoined me (a) to entertain thee (Comp. 42) (or that I entertain thee) in my house.

27. وصّى على نضيّفك في داري

28. If thine enemy should have hunger give (thou) him to eat. (b)

28. اذا يكون العدوّ ديالك بالجوع اعطه ياكل

29. If he had worked (Comp. 29) he would have gained (Ex. 30) much money.

29. لوكان خدم لوكان (اويكون) ربح بالتّراب ذالدراهم

30. If the Cook-maid had fried these eggs with oil (Comp. 36) I would have eaten them.

30. لوكان الطبّاخة كانت فلت هذوم البيضات بالزيت يكون أكلتهم

Pronunciation of the foregoing.

3. ... *jenhhîn* ...
13. ... *nokla* ...
14. ... *asshhab* ...
18. ... *kan eska* ...

(a) وصّى 2nd. formation.

(b) Tr. lit. Give (thou) to him, he will eat.

19. *Iemken ... mehámèz.*
21. ... *wahhed es-sáda men ké-bél ... kataatsû ... bés-sehûla.*
23. ... *tesellef ...*
24. ... *ma îkûn shî dakh.*
25. ... *îkûn lakkam ...*
26. ... *tedaîief ...*
27. *Wassá ...*
28. ... *îkûn ... bel-jûa...*

Vocabulary.

(He) renewed جدّد *jedded;* governs accusative.

(He) wintered (passed the winter) شتّى *shatta,* future in *i.*

(He) swore حلف *hhlef* or *hheléf,* requires pre. ب.

(He) cleaned مسح *msah* or *mesah,* governs accusative.

(He) cleaned (grain) نقّى *nakka,* future in *i.*

(He) cleaned (the well) خمّل *khámmel.*

(He) litigated, pleaded, sued at law شارع *sharaa,* requires prep. مع.

(He) wrangled, quarrelled, with. See Exercise XLIII.

(He) forbore, forbeared, etc. (tr. lit. He took with patience) بالصبر (عدّى or عبّى) (*aabba* or *áaddá*) *bess-sebár,* future in *i,* governs accusative.

Sicknesses امراض *mrad, merád* or *amrad;* sing. See Comp. 6.

(He) cursed نعل *náál* (classically لعن) governs accusative.

(He) maintained, nourished قوّت *káûûet,* governs accu-sative.

My nephew (fraternal) ولد اخاي *wûld khái.*

» » (son of my sister) ولد اختي *wuld khetî.*

My niece (daughter of my brother) بنت خاي *bent khái.*

» » (» » » sister) بنت اختي *bent khetî.*

(He) painted (in various colours) زوّق *zûûak,* governs accu-sative.

(He) stained (or painted) the hands or feet with "henna" حنّى *hhánna,* future in *i,* governs accusative.

(He) blackened the eyes or eyelids with antimony كحّل *kahhhhal,* governs accusative.

(He) painted, (or stained) with indigo. See Exercise XXXIII.

Arms (of the body) ذراعين *dráâîn* or *daráâîn.*

COMPOSITION 46.

He wrote to you (Ex. 29) that you inform him (177) about (upon) the sickness (Comp. 6) of his wife (Ex. 25).—I desire (Ex. 32) that you inform me about the health (Ex. 11) of my son.—Renew (ye) everything.—He had taken me into (Ex. 44) his room (68).—I wrote them that they should winter at a port (71).—He was playing chess (Comp. 29).—I told them that they should swear by God.—Thou mayst not (Comp. 30) judge thy friend.—If they read (Ex. 38) this book they would learn (Ex. 40) much.—They had raised (Ex. 29) their eyes to the sky (Comp. 3).—Thou hadst raised me (172) from the ground (Comp. 34).—May God deliver me (Comp. 43) from that sickness.—If thou hadst arisen (Comp. 37) from bed (Ex. 13) thou wouldst have seen (Comp. 34) a (Ex. 18) beautiful horse.—If thou give (Ex. 40) an alms (Ex. 28) to the poor (Comp. 17) God will bless thee (Comp. 40).—I am not able (I cannot) (Ex. 45) to clean this table (Comp. 8).—He does not wish to clean the room (Comp. 9).—Thou litigatest with every body.—He litigates with his father.—Someone is calling (Ex. 43) me.—I am filling (Comp. 43) the jar (Ex. 42) with water.—They are filling the sack (Comp. 24) with wheat (Ex. 9).—He bore the sicknesses with patience.—If thou weepest

for thy sins (Ex. 36) God will pardon thee them (Ex. 32).—If thou cursest people God will not bless thee.—If thou wouldst send me (Comp. 40) thirty dollars I should buy (Ex. 36) a horse in the Tetuan market (Ex. 7).—He maintained his children (imperfet past).—I maintained my nephews (impf. past.).—He desired to paint the table.—This painter (Comp. 18) knows (Ex. 17) (how) to paint, very well.—Thy sister (Ex. 10) painted her hands (Ex. 33) with henna.—My sister stained her eyes with antimony.—Thy mother stained her arms with indigo (Ex. 33).

CHAPTER VII.

THE VERBS *to be* AND *to have* AS AUXILIARIES.

189. The verb كان *kan* whose conjugation has been given in No. 158 is used in a similar tense as our auxiliary verb *to be*.

All the *past* tenses of our verb "to be" are rendered by the preterite of the verb كان.

EXAMPLES.

He was, or he has been or he had been, wise هو كان عالم *hûa kan âálem*.

He was, has been, or had been sick هو كان مريض *hûa kan mareed*.

What was there? or what has there been or what had there been? اش كان *ash kan*.

190. The present indicative of the verb *to be* (كان) is *not*

as in other verbs formed by the future. If is sufficient to give the subject and the attribute, for the verb *to be* to be understood: e.g. *I am* sick in Arabic is rendered merely "I sick; or I am an Englishman I Englishman".

EXAMPLES.

I am sick انا مريض *ana marîd.*

Thou art learned انت عالم *anta aalem.*

We are sick احنا مراض *hhena marad.*

Kaddor is drunken قدور هو سكران kaddur *hua* sekeran.

That is my wife هذيك هي مراتي hadîk *hîya maratî.*

The tailors are cowards الخيّطين هم خوّافين al-khaîyatîn *hûm* khawafîn.

191. The impersonal present indicative of our verb *to be* is expressed, 1st. by the present partciple of the verb كان (197) or 2nd. by using the preposition في preceded by the name of the place where the thing referred to exists, and joined by a suffixed pronoun.

EXAMPLES.

There is a man كاين واحد الرجل *kaîn* wahhed er-rajûl.

There is a woman كاينة واحد المراة *kaîna* wahhed al-maraa.

There are four men كاينين اربع ذالرجال *kaînîn* arba der-rejál.

There are five women كاينين خمسة ذالنساء *kaînîn* khamsa den-nésa.

There is a lovely tank in the garden الرياض فيه واحد الصهريج مزيان er-rîad *fîh* wahhed es-saherîj mezîan.

The remaining tenses are expressed in the manner shewn in No. 185 and following rules.

CHAPTER VIII.

THE ACTIVE VERBS *to have* AND *to owe*.

192. The Arabic lack our active verb *to have* but its mea-ning is indicated by using the preposition عند *aind* (or and) (lit. with) to gether with the suffixed pronouns (a) (123) e.g.

PRESENT.

Singular.			Plural.		
1st. I have	عندي	*andî.*	1st. We have	عندنا	*andana.*
2nd. Thou hast	عندك	*andek.*	2nd. You have	عندكم	*andkûm.*
3rd. *m.* He has	عنده	*andû.*	3rd. They have	عندهم	*andhûm.*
3rd. *f.* She has	عندها	*andha*			

193. The past tenses are expressed always by placing the 3rd. person masc. preterite of the verb كان before the present tense: e.g.

PRETERITE.

Singular.

1st.	I had, or I have had	كان عندي	*kan andî.*
2nd.	Thou hadst, or hast had	كان عندك	*kan andek.*
3rd.	He had, or has had	كان عنده	*kan andû.*
3rd.	She had, or has had	كان عندها	*kan andá.*

(a) The active verb *to have* is also (though not so frequently) espressed by the prepositions بـ, على, and في. I am (or have) cold البرد علي *al-burd alîya.* Thou art (or hast) cold البرد عليك *al-burd alik*, etc. etc.

Plural.

1st.	We had, or have had	كان عندنا	*kan andéna.*
2nd.	You had, or have had	كان عندكم	*kan andkûm.*
3rd.	They had, or have had	كان عندهم	*kan andûm.*

194. The future is composed by putting the 3rd. person of the future of the verb كان before all the persons of the present, e.g.:

FUTURE.

Singular.

1st.	I shall or will have	يكون عندي	*îkûn andî.*
2nd.	Thou shalt, or wilt have	يكون عندك	*îkûn andek.*
3rd. *m.*	He shall, or will have	يكون عنده	*îkûn andû.*
3rd. *f.*	She shall, or will have	يكون عندها	*îkûn andá.*

Plural.

1st.	We shall, or will have	يكون عندنا	*îkûn andena.*
2nd.	You shall, or will have	يكون عندكم	*îkûn andkûm.*
3rd.	They shall, or will have	يكون عندهم	*îkûn andûm.*

195. The verb *to owe* is also wanting in Arabic, but, in Morocco its meaning is rendered by the verb سال *sal,* he asked, claimed, (164) the creditor being he who asks, and the debtor he who is asked thus: *Thou owest me* is translated *I ask from thee. I owe you* is translated *You ask from me.*

EXAMPLES.

I owe thee انت كتسالني *anta katsálnî,* (tr. lit. *thou askest of me.*

Thou owest me انا كنسالك *ana kansálek,* (tr. lit. *I ask* of *thee).*

Thou owest him هو كيسالك *hûa kaîsâlek* (tr. lit. *He asks of thee*).

Thou didst owe him (a) هو كان يسالك *hûa kan îsâleck,* (tr. lit. *He did ask from thee*).

We owed them (a) هم كانوا كيسالونا *hûm kanû kaîsalûna,* (tr. lit. *They asked from us*). (Imperfect past).

EXERCISE XLVII.

1. The shepherd (pastor) (Comp. 22) has been sick.	1. الراعي كان مريض
2. I was very happy.	2. انا كنت فرحان بالزاف
3. He was a coward.	3. هو كان خواف
4. What was there in the street?	4. اش كان في الزنقة
5. There has not been any-thing (or there was nothing).	5. ما كان حتى شي
6. This cloth (Comp. 9) is good.	6. هذا الملف مليح
7. The soldiers (Ex. 44) are drunkards.	7. العسكرية سكرانين
8. There are six horses in the stable.	8. الروا فيه ستة ذالخيل
9. There are twenty sheep in the market.	9. كاين عشرين حولي في السوق

(a) The past tenses are ordinarily expressed by the imperfect preterite.

10. In this house there are twelve rooms.	10. هذي الدار فيها اثناشر بيت
11. There are thirty trees (Comp. 8) in our garden.	11. رياضنا فيه ثلاثين شجرة
12. The year has twelve mon-ths. There are 12 months in the year.	12. العام فيه اثناشر شهر
13. There are seven days in the week.	13. الجمعة فيها سبع ايام
14. I have a cupboard. (a)	14. عندي واحد الخزانة
15. Thou hast two cupboards.	15. عندك زوج ذالخزاين
16. We have an inkbottle and a pen.	16. عندنا واحد الدواية وواحد القلم
17. She had five pins (Comp. 32).	17. كان عندها خمسة ذالخلايل
18. Will I have food?	18. يكون عندي القوت
19. Art thou sleepy (tr. lit. (Is) the sleep in thee).	19. النعاس بك
20. I am not sleepy, but I am thirsty.	20. ما بيّ شي النعاس لكن بيّ العطش
21. He owed me forty ounces.	21. انا كنت كنساله اربعين وقيّة
22. Thou owedst him twenty derhams.	22. كان كيسالك عشرين درهم

(a) Arabic word.

23. I owed him one hundred ducats.	23. كان يسالني مية مثقال
24. They owed us twenty five dollars.	24. كنّا كنسالوهم خمسة وعشرين دورو
25. I owe thee forty dollars.	25. كنسالني اربعين دورو
26. Thou owest him a hundred ducats.	26. كيسالك مية مثقال
27. How many hairs hast thou?	27. اشحال ذالشعار عندك
28. I have many hairs.	28. عندي بالزاف ذالشعار
29. Have you (the) cistern in your house?	29. عندكم المطفيّة في داركم
30. We have a cistern.	30. عندنا واحد المطفيّة

Pronunciation of the foregoing.

14. ... *khazana.*
15. ... *khazaîn.*
18. ... *kâût.*
19. *En-naas bîk.*
20. *Ma bîia shî ... al-atesh.*
29. ... *al-metfîia.*

Vocabulary.

Happy, content (*adj.* pl.) فرحانين *farhhaneen.*

My cousin (daughter of my father's brother) بنت عمّي *bent ammî.*

My cousin (daughter of my mother's brother) بنت خالي *bent khâlî.*

Thy cousin (daughter of thy father's sister) بنت عمّتك *bent ammtek.*

Thy cousin (daughter of thy mother's sister) بنت خالتك *bent khalek,* etc. etc. etc.

Things حوايج *hhodîj;* مسايل *mesâîl.*

Today I am (feeling) better اليوم لا باس شوي *al-yom la bas shwaî.*

Unoccupied, Empty *(adj.)* خاوي *khâûî,* pl. in ين.

Peseta (coin) بسيطة *bessîta,* pl. بساسط *besaset.*

COMPOSITION 47.

Hast thou been sick (Comp. 6).—No, sir, (Ex. 28), my sis--ter (Ex. 10) has been sick.—My sons are sick (103).—This morning (Comp. 29) you were happy.—They were cowards (84).—My daughter (65) was very pretty (Ex. 8).—My cousin is beautiful (Ex. 7).—Thy cousin (*f.*) is a liar (83).—What is there in the market?—There are melons (Ex. 21) water-melons (Comp. 17) oranges (Ex. 18) apples (Ex. 4) and pears (Comp. 18).—There are many things.—There are horses (Ex. 7) asses (Ex. 31) mules (Ex. 7) mares (62) and sheeps (Com. 24).—In this room there are two tables (Comp. 19) and thirteen chairs (Comp. 13).—In my garden there are seventy trees (Comp. 8).—Yesterday I was sad (106).—What hadst thou?—He was not good.—There will be no evil (i.e. all will be well) if God will (Ex. 13).—I was chilled (Ex. 18) but today I am better, thanks to God (Ex. 1).—Hast thou some stockings? (Ex. 9).—I have many stockings.—I had a store (Comp. 43).—They had four stores (Comp. 43).—Will they have any store unoccupied.—All the stores are full (Comp. 27) of wheat, of maize, (Comp. 31) and of chick peas (Comp. 23).—I owe him ten dollars.— I owe them sixteen pesetas.—He owes me four pesetas.—They owe us a hundred ducats (60).—I owe you two thousand ducats.

CHAPTER IX.

THE PARTICIPLE.

196. There are two kinds of participles viz the *active* and the *passive*. The *active* is that which signifies continuing action e.g. كاتب *kateb,* a writer, he who writes. The *passive* signifies past, completed, action, e.g. مكتوب *mektûb,* written.

197. The active participle of the triliteral verbs, both regular and irregular, is formed by adding an ا after the first radical letter.

The second radical of the concaves, and of the hamzated verbs of the second class, informing the active participle is changed into ي as will be seen in the following table.

TABLE *of active participles formed from triliteral primitive verbs.*

FORMATIVE LETTERS.	ACTIVE PARTICIPLE.	ROOT.
.اِ..	عَامِل	عمل
.اّ	حابّ	حبّ
.ا..	واصل	وصل
.اي.	كاين	كان
.ا..	ماشي	مشي
آ..	آمر	أمر
.ائِ.	سائِل	سأل
.ا.يّ	قاريّ	قرأ

198. The active participle of the quadriliteral and deriva-tive verbs, is formed by placing a *meem* م, instead of the ي prefix of the future, e.g. from يعلّم *iallem*. He will teach, has formed the participle معلّم *mallem*, he who teaches i.e. the master craftsman, or teacher, from يسافر *isafar*, he will tra-vel we get مسافر *mesafar*, travelling or he who travels: third formation. Classically the م takes a *damma*, and the penulti-mate radical a *kesra*, thus مُعَلِّم *muaallim*, مُسَافِر *musafir* etc.

199. When the active participle takes the place of a verb (181 and 182) it may be treatred in the manner as that from which it is formed. Apart from this case these participles may be considered merely verbal adjectives or nouns.

For the formations of the feminine, and the pl. see Nos. 83, 84, 85 and 86.

200. The passive participle is formed by placing a م *(meem)* before the 1st. radical letter and adding a و after the second. (80) Some of them however derived from irregular verbs un-dergo a slight variation, as will be seen in the following table.

TABLE *of passive participle.*

FORMATIVE LETTERS.	PASSIVE PARTICIPLES.	ROOT.
مُ . . ُو .	مَعْمُول	عمل
مُ . . و .	(a) محبوب	حبّ
مُ . و .	(b) مقول	قال
مُ . يـ .	(c) مخيب	خاب
مُ . و .	مخووب	خاوب
مُ . . ي	مشري	شرى
مُ . و .	مسؤل	سأل

201. The passive participle of the quadriliteral and derivative verbs is formed by putting a م before the root, thus, from ترجم *terjem,* he interpreted, we get the participle مترجم *meterjem* interpreted, and from حرّك *hharrek,* he moved, 2nd. formation, we get محرّك *mehharrek* moved.

Classically these participles are formed from the future passive a مُ with a *damma* being put in, instead of the prefix: thus—

Will be interpreted يُتَرْجَمُ *interpreted* مُتَرْجَمُ.

Will be honoured (4th. formation) يُكْرَمُ *honoured* مُكْرَمُ.

Vulgarly the م takes no vowel whatever.

(a) The joined letters are separated in sound by the *teshid.*

(b) The second radical is suppressed.

(c) The و is suppressed.

The feminines, and the pl. of passive participles are formed in the same manner as those of the active. See Nos. 83, 84, 85, 86, and 199.

202. The concordance of participles with nouns is subject to the same rules as have been given for that of adjectives with nouns since the participles in that case are considered adjectives. See No. 103 and following rules.

CHAPTER X.

CONCORDANCE OF VERB AND NOMINATIVE.

203. The verb agrees with the nominative in gender, num-ber and person: e.g. The man has come الرجال جا *er-rajel jáa.* The woman has come الامراة جات *al maraa jáat.* The men have come الرجال جاوا *er-rajaal jáû.*

204. When two or more singular subjects form the nomina-tive the verb is used in the plural, e.g. Mohamed and Ali have come محمد و علي جاوا *Mohammed wa Alî jaû.*

205. When the subjects are of different persons the verb agrees with the 1st. person in preference to 2nd. and with the 2nd. in preference to the 3rd.: e.g. Thou and I will go انا و انت نمشوا *ana wa enta nemshiû* (lit. *thou and I we wilt go).* Thou and he wilt go انت و هو تمشوا *anta wa hûa temshiû.* See No. 121, (lit. thou and he, *you* will go.

206. When the subject expresses an entire species, or a collection, the verb is generally used in the plural: e.g. The chickens have flown الجداد طاروا *al-jedad târû.* The pigeons have come الحمام جاوا *al-hhaman jáû,* but occasionally, in such

cases, the verb is used in the 3rd. person feminine particularly when the verb precedes the nominative: e.g. The chickens have flown طارت الجداد *taret al-jedad.*

CHAPTER XI.

INTERROGATIVE SENTENCES.

207. When the sentence contains any interrogative preposition, (or particle), such as (at) (in) where? فاين *faîn;* to where? whither? لاين *laîn;* اشكون *eshkûn* who? (sing. and pl.) what? اش *ash;* علاش *alásh;* what? etc. the construction is the same as in English: e.g. Where hast thou been? فاين كنت *faîn kûnti;* whither goest thou? لاين ماشي *laîn mashî;* who has seen him? اشكون شافه *eshkûn safû.*

208. To give a sentence an interrogative meaning, when such meaning is not self evident or indicated by some interrogative particle (207) the word شي *shî* or *shaî,* is put after verb. Still the شي is often suppressed and the interrogative indicated only by the inflexion of the speaker's voice.

209. When the intherrogative sentence is negative, the word شي *shî* is always used, even when the sentence has an interrogative particle. Has not he told it me ما قالو لي شي *ma kalû lî shî;* why hast thou not told it me? علاش ما قلته لي شي *alash ma kûltih lî shî* (210, 211 and 212).

EXERCISE XLVIII.

1. This (person) is a writer (80).	هذا كاتب 1.

2. That (person) is a thief (Comp. 15).	2. هذاك سارق (a)
3. My uncle (maternal) is a merchant (Ex. 8).	3. خالي تاجر (b)
4. My father is patient (Comp. 14).	4. ابوي صابر (c) (او صبار)
5. My mother is patient.	5. يمّا صابرة
6. This bedouin is ignorant (Ex. 14).	6. هذا البدوي جاهل (d)
7. Those mountaineers are ignorant.	7. هذوك جبالة جاهلين
8. The book is written (80).	8. الكتاب مكتوب
9. Thy books are written.	9. الكتب ذيالك مكتوبين
10. The door was open.	10. الباب كانت مفتوحة (e)
11. The windows were shut (Comp. 25).	11. الطيقان كانوا مشدودين (f)
12. This letter was closed.	12. هذي البراة كانت مشدودة
13. The light was extingished.	13. الضو كان مطفي (g)

(a) Active participle of سرق *he robbed.* Ex. 31.

(b) » » » تجر *he traded.*

(c) » » » صبر *ssabar,* he was patient, he forbore.

(d) » » » جهل *he ignored,* was ignorant of.

(e) Passive participle of فتح *he opened.* Ex. 32.

(f) » » » شدّ *he shut, he closed.* Ex. 32.

(g) » » » طفى *he extinguished.* Ex. 36.

14. The horses are tied.	14. الخيل مربوطين (a)
15. The barrel was burst.	15. البرميل كان مطرطق (b)
16. The dress is sewn.	16. الكسوة مخيّطة (c)
17. He is needed.	17. هو محتاج (d)
18. He is married.	18. هو مزوّج (e)
19. They are married.	19. هم مزوّجين
20. Everything is arranged.	20. كل شي معدّل (f)
21. My uncle wrote a book.	21. خالي كتب واحد الكتاب
22. My aunt wrote a letter.	22. خالتي كتبت واحد البراة
23. The thieves stole 20 cows.	23. السرّاق سرقوا عشرين بقرة
24. The physician and the surgeon (barber) were in the shop.	24. الطبيب والحجّام كانوا في الحانوت .
25. The Vizier and the Gene-ral (Ex. 32) entered the city.	25. الوزير والخلينار دخلوا للمدينة
26. My doves are pretty.	26. اليمام ذيالي ظراب
27. The pigeons have laid eggs.	27. الحمام باضوا (او عبلوا البيضات)

(a) Passive participle of ربط *he tied up, tethered*. Comp. 30.

(b) » » » طرطق *he burst*. Ex. 31.

(c) » » » خيّط *he sewed*. Ex. 41.

(d) » » » احتاج *he needed*. Ex. 42.

(e) » » » زوّج *he married*. Ex. 42.

(f) » » » عدّل *he arranged*. Ex. 50.

28. The apples are dear.	28. التفّاح غاليين
29. The oranges are cheap (Comp. 14).	29. اللشين رخاص
30. Who wishes to buy them?	30. اشكون كيحبّ يشريهم
31. Why desirest thou to sell them?	31. علاش كتحبّ تبيعهم
32. Where wishest thou to take them?	32. لاين كتحبّ تعبّيهم
33. How much money does he ask?	33. اشحال ذالدراهم كيطلب
34. Didst thou buy melons? (Comp. 9).	34. شريت شي بطّيخ
35. Didst thou buy charcoal? (Comp. 9).	35. شريت شي فحم
36. Did they sell the horses.	36. باعوا شي خيل
37. He has not sold the mare?	37. ما باع شي العودة
38. Desirest thou not to sell this sheep.	38. ما كتحبّ شي تبيع هذا الحولي
39. Why desirest thou not to sell it?	39. علاش ما كتحبّ شي تبيعه
40. Why hast thou not pra-yed? (Comp. 41).	40. علاش ما صلّيت شي

Pronunciation of the foregoing.

10. ... *meftûhha.*
13. ... *metfî.*
14. ... *merbûtîn.*
15. ... *metartak.*

16. ... *mekhaîîcta.*
17. ... *mahhtaj.*
18. ... *mezûûej* ...
19. ... *mezûûejîn.*
20. ... *maddel.*
27. ... *badû* ...

Vocabulary.

Powerful, potent قادر *kader.*

Penitent, *(adj.)* repentant تايب *tâîb.*

Witness (noun) شاهد *shahed,* pl. شهود *shehûd.*

Present *(adj.)* meaning to be present حاضر *hhader.*

Complainant, plaintiff شاكي *shâkî.*

Buyer شاري *sharî.*

Roasted (participial *adj.)* مشوي *meshwî.*

Ruined (» ») مهدوم *mahdûm* or مهدّم *mehad-dem.*

Sheltered (part. *adj.)* مدرّق *medarrek.*

Winds (noun) رياح *riahh.*

Affiicted (part. *adj.)* مغيّر *meghâîiar.*

Ready, prepared (part. *adj.)* موجود *mûjûd;* موجّد *mûjjéd.*

Journey, trip. voyage (noun) سفر *sefar.*

Scratched (part. *adj.)* مخربش *mekharbesh.*

Appeased, pacified, reconciled (part. *adj.)* مصالح *messalahh.*

Ploughed, tilled, cultivated (part. *adj.)* محروث *mahhrûtz.*

Cut, (part. *adj.)* مقطّع *mekatta.*

Divided (part. *adj.)* مقسوم *maksûm.*

Enraged, angry (part. *adj.)* مقنوص *mefkûs.*

Boiled » » » مغلّي *méghallî.*

Muddled, disturbed, troubled (part. *adj.)* مخروط *mekharûet.*

Account, (noun) حساب *hhesab,* pl. in ات (62).

COMPOSITION 48.

This (person or thing) is powerful.—That (one) is penitent.—These men are penitent.—My son was present.—The witnesses were present.—This is the complainant.—That is the buyer.—I wish (Ex. 32) roast meat (Ex. 5).—Everything is ruined in that town.—This spot (site) is sheltered from the winds.—The physician was afflicted by the death of his daughter.—I have prepared everything we need (Ex. 32) for the journey.—Thy nephew (Comp. 46) has his face (Ex. 33) scratched.—All of them were reconciled.—That land (Comp. 3) is ploughed.—All the wood (Comp. 27) was cut.—The house was divided in the midst.—I am very angry with them.—The water is boiled.—The water is muddled.—The lime-burner (or lime-seller) (Comp. 24) sold me (Ex. 35) the lime (58).—That highland woman (83) has sold me the hens (Ex. 21).—Those hens are beautiful (107) but dear (107).—The roses (107) please me much (Comp. 40) (anglice, I like roses very much).—I have bought some very pretty pinks (Comp. 32).—I like Comp. 8) flowers.—Thou and I will write these accounts.—Thou and he will buy all that (137) we need.—Abd-el-kader and Ali will go to hunt (Comp. 37).—The tailor and the shoemaker (Comp. 12) have died (Ex. 34) in the coffee-house (Ex. 25).

CHAPTER XII.

NEGATIVE SENTENCES.

210. Negative sentences are expressed by placing the negative particle ما *ma* before the verb, and the word شي *shî* after it e.g. I have not been ما كنت شي *ma kânt shî.*

I have not (i.e. I do not possess) ما عندي شي *ma andî shî.*

211. When the verb is followed by a suffixed pronoun or the preposition ل with the suffix, the word شي is placed after the pronoun e.g. I have not known him ما عرفته شي *ma araftû shî.* I have not told it him ما قلت له شي *ma kult lû shî.*

All such negative sentences may be used interrogatively (209). The inflexion of the voice, of other circunstance will indicate it whether the phrase be interrogative or simple negative.

212. When suffixed pronouns are joined to other prepositions, the شي is placed immediately after the verb, i.e. before the prepositions and their suffixed pronouns, e.g. He did not come with us ما جا شي معنا *ma jaa shî maáná.* He did not come from Ceuta ما جا شي من سبتة *ma jaa shî min sebta.* (See rule 211 last sentence).

213. The شي is generally suppressed, when in the negative sentence any of the following words occur. احد *hhad,* حتى احد *hhatta hhad,* حتى واحد *hhatta wahhed,* حتى *hhatta,* nobody; حتى حاجة *hhatta hhaja,* nothing; عمر *aomer,* (with suffixed pronouns) *ever, never;* باقي *bakî,* or ما زال *ma zal,* not yet; غير *ghîr,* الا *illa,* except only; لا *la* or ما *ma, no* neither, ما that, that which, for example:

Nobody has said that ما قالو حتى احد *ma kalû hhatta hhad.*

No man has seen him ما شافه حتى رجل *ma shafû hhatta rajel.*

He has not said anything ما قال حتى حاجة *ma kal hhatta hhaja.*

I will never tell him عمري ما نقوله *aomerî ma enkolû* (228).

He never did it or he never made it عمره ما عمله *aomerû ma amelû.*

He has not yet come هو باقي ما جا *hûa bakî ma jáá.*

He has not yet told him هو ما زال ما قالو *hûa ma zal ma kalû* (see No. 237 on the particle, yet, not yet).

I have seen no one except Hamed ما شفت الا احمد *ma shufts illa hamed.*

Neither Kador nor Ali came ما جا شي لا قدور ولا علي *ma jáá shî la kaddûr wa la alî.*

He neither ate, drank, nor slept ما اكل ما شرب ما نعس *ma kél ma sharab ma náás.*

I do not know what to do ما كنعرف ما نعمل *ma kanaraf ma namel.*

In Moorish Arabic the English grammatical rule that two (or more) negatives make an affirmation does not obtain. On the contrary the more negatives employed the stronger be-comes the negation. Thus it would be *correct* in Arabic to say he *never* said *nothing* to *nobody.* See Arabic examples in rule No. 213.

214. It has been already stated (see No. 190) that to ex-press the present indicative of our verb *to be* it is sufficient to mention merely the *subject* and attribute of the verb. But it should be noted that if the sentence be *negative* a personal pronoun, in agreement with the subject must always be inser-ted between the words ما *ma* and شي *shî*, e.g.

1st. I am not sick ما انا شي مريض *ma ana shî marîd.*

2nd. Thou art not sick ما انت شي مريض *má anta shî ma-rîd.*

3rd. He is not sick ما هو شي مريض *ma hûa shî marîd.*

4th. Hamed is not sick احمد ما هو شي مريض *Hamed ma hûa shî marîd.*

5th. Fatma is not sick فاطمة ما هي شي مريض *Fatma ma hîa shî marîd.*

6th. We are not sick مااحنا شي مراض *mahhena shî merad.*

7th. You are not sick ما انتم شي مراض *ma antum shî merad.*

8th. They are not sick ما هم شي مراض *ma hum shî merad.*

9th. The tailors are not sick الخياطين ما هم شي مراض *al-khaîyatîn ma hum shî merad.*

215. The above examples when the subject is in the first or second person are expressed sometimes, by putting the 3rd. personal pronoun between the ما and the شي, which 3rd. per--sonal pronoun must agree with the subject in number and gender e.g.

1st. انا ما هو شي مريض *ana ma hua shî marîd.*

2nd. انت ما هو شي مريض *anta ma hua shî marîd.*

3rd. احنا ما هم شي مراض *hhena ma hum shî marad.*

4th. انتم ما هم شي مراض *antum ma hum shî marad,* etc.

EXERCISE XLIX.

1. The crafts woman did not see this mirror.	1. المعلمة ما شافت شي هذي المراية
2. The traveller did not sell his watch.	2. المسافر ما باع شي المكانة ذياله
3. He did not sell it.	3. ما باعه شي
4. The merchants did not sell me the wool.	4. التجار ما باعوا لي شي الصوف
5. They did not sell it me.	5. ما باعوها لي شي

6. The Moor (moslem) has not travelled (Comp. 42) with you.	6. المسلم ما سافر شي معكم
7. The Moors did not go out from the place (town).	7. المسلمين ما خرجوا شي من البلاد
8. The camel-driver (Comp. 10) did not restore me the money (Comp. 32).	8. الجمّال ما ردّ لي شي الدراهم
9. Nobody has harmed me (Comp. 32).	9. ما ضرّني حتّى واحد
10. No man soever has doubted thee (Comp. 32).	10. حتّى رجل ما شكّ فيك
11. He has not given me any-thing.	11. ما اعطاني حتّى شي
12. I will never harm him.	12. عمري ما نضرّه
13. Thou wilt never tell him (it).	13. عمرك ما تقوله
14. I never believed him (Ex. 34).	14. عمري ما تقت بد
15. The Mooress (Comp. 10) has not yet given birth.	15. المسلمة باقية ما ولدت
16. The peasant has not yet died (Ex. 34).	16. الفلّاح باقي ما مات
17. The traveller (Ex. 42) whom we saw at the bridge has not yet arri-ved (156).	17. المسافر اللّي شفنا في القنطرة باقي ما وصل

18. I have not seen more than four camels (*m.*) and one she-camel.	18. ما شفت غير اربعة ذالجمال وواحد الناقة
19. I have not bought more than one quarter-cwt of wax.	19. ما شريت غير ربع ذالشمع
20. I have not seen either the Moors or the jews (Comp. 27).	20. ما شفت لا المسلمين ولا اليهود
21. They have neither read, nor written.	21. ما قروا ما كتبوا
22. I am not well (Ar. strong).	22. ما انا شي صحيح
23. Thou art not happy.	23. ما انت شي فرحان
24. The bird (88) is not in the cage (Ex. 34).	24. الطير ما هو شي في القفص
25. The she-ass (Ex. 15) is not in the stable.	25. الحمارة ما هي شي في الروا
26. We are not drunken.	26. ما احنا شي سكرانين
27. We are not jews.	27. ما احنا شي يهود
28. You are not Christians.	28. ما انتم شي نصارى
29. The arms are not in the room.	29. السلاحات ما هم شي في البيت
30. The birds (Ex. 10) are not in the cage.	30. الطيور ماهم شي في القفص
31. I am not a Moor.	31. ما انا شي مسلم
32. Thou art not a Christian.	32. ما انت شي نصراني

33. The Moors are not co-wards.	33. المسلمين ما هم شي خوافين
34. I am not a Spaniard.	34. ما انا شي صبنيولي
35. Thou art not a Frenchman.	35. ما انت شي ڢرانساوي
36. You are not tunisians.	36. ما انتم شي تونسيين
37. We are not Tetuan-people.	37. ما احنا شي تطاونيين

Pronunciation of the foregoing.

7. ... *belad.*
22. ... *schhîhh.*
36. ... *tunssîîn.*
37. ... *tsetáwenîîn.*

Vocabulary.

I do not fear anyting ما كنخاڢ حتى من شي *ma kankhaf hhatta min shî.*

He slept نعس *naas.*

COMPOSITION 49.

The barley (Ex. 33) has not dried.—I have not sold (Ex. 35) the kidney beans (Ex. 33).—He has not yet prayed (Comp. 41) the magreb (Ex. 33).—They have not yet weighed (Ex. 33) the sheep (Comp. 24).—They have not weighed them.—Have they not brought (Ex. 34) the balance (scales) (Ex. 33).—They have not brought them.—They will not bring me it.—Have they not brought the pens? (Comp. 10).—They will bring them thee.—The sailor (74) have not come (168) from the sea.—The hunters (Ex. 10) will not come with us.—The adminis-trator (Ex. 12) does not fear anything.—My master fears no man.—I will never sell my goods (Comp. 32).—I have ne-

-ver kissed (Ex. 35) my sister (Ex. 10).—Nobody has awa-kened (Ex. 35) except Hamed (Comp. 5).—Neither the mu-leteer (Comp. 14) nor the courier (Comp. 18) have gone out (Ex. 30).—I have not eaten (Ex. 38) nor slept.—I am not a coward (80).—Thou art not good (Ex. 7).—He is not a liar (80).—She is not pretty (Ex. 8).—We are not merchants (Comp. 25).—You are not thieves (Comp. 16).—The adminis-trators (Ex. 16) are not wise (Comp. 15).—I am not happy. —Thou art not sad (106).—We are not blind (Comp. 17).—You are not infidels (Comp. 38).—We are not infidels.

CHAPTER XIII.

CONDITIONAL SENTENCES.

216. The conditional particle if is rendered in Arabic by the expression لوكان *lûkán* when the verb is in the imperfect, or pluperfect subjunctive, an by اذا *ida* when it is in other tenses.

EXAMPLES OF THE USE OF لوكان.

1st. If I bought a book I should read it لوكان انا نشري واحد الكتاب نقراه *lûcan ana nesh-rî wahhed al-kitab nek-rah.*

2nd. If I gave thee a letter thou shouldst read it لوكان نعطيك واحد البراة تقراها *lûkan natîk wahhed al-baraa tek-raha.*

3rd. If thou went to Tangier thou shouldst see me لوكان انت تمشي لطنجة تشوفني *lûkan anta temshî entanja teshûfnî.*

4th. I should have money if my uncle (paternal) were here

لوكان عمي يكون هنا يكون عندي الدراهم (a) *lûkan ammî îkûn hena îkûn andî ed-derahem.*

5th. If I had given thee a dollar thou wouldst have bought the book لوكان اعطيتك واحد الريال لوكان شريت الكتاب (او يكون شريت الكتاب) (b) *lûkan atitsek wahhed er-rîal lûkan sheritsi al-kitab* (or *îkun sherîtsi al-kîtab*).

6th. If I had drunk I should have intoxicated myself لوكان شربت لوكان سكرت (او يكن سكرت) *lûkan sharat lûkan seket* (or *îkûn sekert*).

7th. If thou hadst come we would have been happy لوكان جيت يكون فرحنا (او لوكان فرحنا) *lûkan jîti îkûn farahhna* (or *lûkan farahhna*).

217. When the verb is in the pluperfect the expression لوكان is repeated before the second subject in the sentence, or يكون in lieu of it, as has been shewn in above examples Nos. 5, 6 and 7.

EXAMPLES OF THE USE OF اذا.

1st. If thou drinkest we will drink اذا انت تشرب احنا نشربوا *ida enta teshrab hhena ensharbû.*

2nd. If thou desirest we shall go to Fez اذا حبيت نمشوا لفاس *ida hhabbîti nemshiû enfas* (181).

3rd. If thou shalt lose thou shalt pay اذا تخسر تخلص *ida tekhsar tkhalles* or *tekhalles.*

4th. If he ha arrived tell him to come اذا هو وصل قل له يجي *ida hûa ûsal kol-lû îjî.*

(a) The conditional clause in Arabic generally comes first.

(b) The conditional clause may also be expressed by using the pluperfect in this manner: لوكان كنت اعطيتك واحد الريال لوكان شريت الكتاب *lûkan kûnt atitsek wahhed ar-rîal lûkan sherîti el-kitab.*

EXERCISE L.

1.	If the master beat thee you will fear him more.	لوكان المعلّم يضربك تخاف منه اكثر
2.	If I sold these waistbelts (Ex. 35) I should pay thee what I owe thee.	لوكان نبيع هذوم الكرازي ندفع لك ذي انت كتسالني
3.	If thou hadst come before thou wouldst have seen the Emperor.	لوكان جيت قبل يكون شفت السلطان
4.	If this carpenter had gone to Cadiz he would have found work (Comp. 25).	هذا النجّار لوكان كان مشى لقادس لوكان جبر الشغل
5.	If this embroiderer (Comp. 14) had gone to Madrid he would have gained much money.	لوكان هذا الطرّاز مشى لمدريد يكون ربح بلع ذالدراهم
6.	If you had given me a bird I would have given you a cage.	لوكان اعطيتوني واحد الطير يكون اعطيتكم واحد القفص
7.	If thou come? I will give thee a present.	اذا تجي نعطيك واحد الهديّة
8.	If thou fear God, thou shalt lack nothing.	اذا تخاف من الله ما يخصّك حتّى شي

9. If we sell the wool we will remain with nothing, (Anglice nothing will be left to us).	9. اذا نبيعوا الصوف نبقوا بلا شي
10. If thou obey thy father he will love thee much.	10. اذا تسمع باباك يحبك بالزاف
11. If he had obeyed his pa-rents (Ex. 35) God would have blessed him (Comp. 40).	11. لوكان طاع الوالدين ذياله يكون بارك الله فيه
12. If you had not absented yourselves from the city they would not have suspected you.	12. لوكان انتم ما غبتوا شي من المدينة ما يكونوا شي شكّوا فيكم
13. If thou hadst not bathed (Comp. 35) in the river thou wouldst not have chilled thyself. (a)	13. لوكان ما عمت شي في الواد يكون ما تروّحت شي (او ما يكون شي تروّحت)
14. If thou taste (Comp. 37) this wine thou wilt like it (Comp. 35).	14. لوكان تذوق هذا الخمر يعجبك
15. If thou do good thou wilt not repent. (b)	15. اذا تعمل الخير ما تندم شي

(a) تروّح *terûuahh,* he became chilled 5th. formation.

(b) ندم *endem,* he repented.

16. If thou had caught (by hunting Comp. 37) some rabbits I should have bought them.	16. لوكان تصاد بعض القلين نشريهم منك
17. If they had caught (Comp. 37) red-mullet I would have bought it from them (from them).	17. لوكان يصادوا شي سلطان الحوت نشريه منهم
18. If the war last long they will all die. (a)	18. اذا يطول الشرّ بالزاف يموتوا كلّهم
19. If the Ambassador would go to Fez he would settle (b) all the ques- -tions (i.e. claims, suits cases).	19. لوكان البشدور يمشي لفاس يعدّل جميع الدعاوي
20. If thou forget God thou wilt commit (lit. make) many sins.	20. اذا تنسىَ الله تعمل بالزاف ذالذنوب

Pronunciation of the foregoing.

3. ... *kébél* ...
5. ... *madrîd* ...
9. ... *béla shî.*
13. ... *terûûahhts* ...
15. ... *tendem* ...
17. ... *sûltan al-hhoût* ...
18. ... *îtûl* ...
19. ... *iâddel* ... *dââûî.*
20. ... *tamel* ...

(a) طال *tal,* he became prolonged; future in *û.*

(b) عدّل *addel,* he arranged, settled composed.

Vocabulary.

(He) wounded جرح *jerahh.* Slowly بالعقل *bel-akal.*

(He) imprisoned سجن *séjén,* governs accusative.

For love of God 1st. محبة الله (او في) على *ala* (or *fi*) *mehhebba al-lah;* 2nd. لله *lillah.*

He pitied, sympathized 1st. شفق *shefak;* 2nd. تحنن *tehhannen,* requires على.

(He) multiplied, became multiplied كثر *ketsar.*

COMPOSITION 50.

If he should forget me (Ex. 36) I will not be his friend (Ex. 19).—If thou wish we will go to the cafe (Ex. 36).—If thou throw stones on the street (Ex. 36) it may be (Ex. 46) thou shalt wound someone.—If you promenaded in the garden (Ex. 36) that would not happen to you.—If you go up on the roof (Comp. 43) you will take cold (or become chilled) (Ex. 50). —If thou buy the mud at 40 ounces (Ex. 36) thou shalt lose (Ex. 30) all the money.—If thou buy this horse for forty dollars (Ex. 36) and take it to (Ex. 42) Gibraltar (Comp. 27) thou shalt gain seventy.—If thou run (Ex. 36) much thou wilt tire (thyself) (Ex. 39): go slowly.—If he knew this news he would weep for delight (Ex. 36).—If they extingish (Ex. 36) that light we will be (Ar. remain) in the dark (Comp. 36).— If you do not eat thou shalt become feeble (Ex. 29).—If you wish to (are agreeable to) build my house I will give (Ex. 40) you two thousand dollars.—If the master had dictated (Comp. 36) the letter to me I should have written (Ex. 29) it better (Ex. 17).—If I had smoked in front of my father (Comp.

36) he would have imprisoned me.—If thou find him (Ex. 37) in the street tell him (Ex. 34) to come to my house (Ex. 38). —If the thieves had found us (Ex. 37) in the road, without doubt we would have been killed (Comp. 30).—If the soldier had not guarded (Ex. 37) the vines they would have stolen (Ex. 31) all the grapes (107).—If the French Consul (Ex. 44) protect me (Ex. 37) I should not fear (Ex. 35) the Basha.—If the beggars beg (Ex. 37) an alms (Ex. 28) of (Ar. from) thee give it them for love of God.—If thou give alms to the poor, thy goods will be multiplied.—If you pity the poor God will pity thee.—After they looked at me they fled to the mountain.

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PART FOURTH.

THE PARTICLES.

CHAPTER I.

219. Our *adverbs, prepositions, conjunctions* and *interjec--tions* are all expressed in Arabic by particles.

When consisting of only one letter the particles are known as *prefixed* or *inseparable*. There are eight of that kind namely.

ب، ل، و، ا، ت، س، ف، ك،
1 2 3 4 5 6 7 8

Numbers 4 to 8, inclusive, are not used in the Moorish vul--gar tougue.

Particles are joined to the words which form their comple--ments, but are *never* joined to words preceding them.

The following lists, in Englih alphabetical order embrace the particles most commonly used in conversation.

NOTE. *Most* English abverbs are expressed in Arabic by using a particle and a noum: e.g. gladly بالفرحة *bel-farhha*, with pleasure.

A.

ABOUT.—(i.e. more or less زايد ناقص *zaîd nakess*.

ABOVE.—فوق *fok*, from above to below من فوق التحت *min fok en-tahht*, sometimes على *ala*.

ACCORDING TO.—على *ala,* كيف *kîf:* e.g. according to my view in my opinion على راي *ala raî.* According to thy desire: As thou choosest على مرادك *ala meradek;* According to (what) he said كيف قال *kîf kal.*

ADJACENT.—See *Near.*

AFAR.—بعاد *báad* (sing.) بعيد *baîd.* From afar من بعيد *min baîd.* Far from بعيد من *baîd mîn.*

AFTER.—بعد *báad;* e.g.: After the coffee بعد القهوة *baad al-kahûa.* When used before a verb the expression is بعد ما *baad ma;* e.g.: After thou makests بعد ما تعمله *baad ma tamelû.* A little while afterwards بعد شوية *baad shûîa.*

Sometimes بعد requires to be followed by a suffixed pronoun; e.g.: Firstly he wrote to thy father and afterwards my brother came الاولي كتب لبوك و بعده جا اخوي *alûêlî katsb el-bûk wa bádû jaa khoîa.* بعد ما *baad ma* After that (i.e. when) حين *hhîn;* After he came حين جا *hhîn jaa.*

AH.—اه *ah,* اخ *akh,* الله *al-lah* (lit. God).

ALSO.—حتى *hhatta,* ثاني *tzanî,* كذالك *kadálek;* e.g.: I also will go حتى انا نمشي *hhatta ana nemshî.*

ALTERNATELY.—بالنوبة *ben-nûba* (lit. by turn turn about).

ALTHOUGH.—بعد ما *baad ma,* بعد من *baad min.*

ALWAYS.—ديما *dîma,* دايم *daîmin,* دايما *daîmina.* For ever على الدوام *ala ed-dûam.*

AMEN.—امين *amîn.*

AMIDST.—في وسط *fî wast,* or *fî west;* e.g.; In the midst of the market في وسط السوق *fî wost al-sok.*

AND.—و *wa,* often vulgarly pronounced *oo.*

AROUND.—داير *daîr,* pl. ين *în.* Active particle of the verb دار

dar, he went around future in *o;* e.g.: Round the city دايـر الـمـدينة *daîr al-medîna.*

AS.—قدّ *kadd* (*adverb.* of comparison); e.g.: He is as big as abdallah هو كبير قدّ عبد الله *hûa kebîr kadd abdallah.*

AS.—The same as, as much as, as many as قدّ *kadd,* with a suffixed pronoun; e.g.:

As many as thee (thou past) }
The same as thee (» ») } قدّك *kaddek.*
As much as thee (» ») }

When followed by a *verb* the phrase is قدّ ما *kadd ma.* As they say, as much as they say, as many as they say قدّ ما كيقولوا *kadd ma kaîkelû.*

AS TO.—With regard to من جهة *min jiha.* As to the first من جهة الاول *min jiha al-oûel.* As to the rest (remainder) من جهة الباقي *min jiha albakî.* As to me; as regards me من جهتي *min jihtsî.* As regards thee; as to thee من جهتك *min jihtek.*

ASSUREDLY.—See *Certainly.*

AT.—Signifying place or time of some occurrence في *fî* or *fe;* e.g.: He came at night or in the night جا في الليل *jaa fîl-lîl.* He was at the door كان في الباب *kan fel-bab.* Signifying a price or rate, ب *bé;* e.g.: He bought *at* two dollars the mûd شرى بـزوج دالـريـال المد *shera be-zûj der-rîal al-mud.*

B.

BAD.—قبيح *kebehh* (*adj.*) 3rd. formation see No. 80.

BADLY.—بالقباحة *bel-kebehha;* e.g.: He has done it badly عمله قبيح *amelû kebehh.*

BECAUSE OF.—On account of; by reason of على اجل *ala ajel,* على سبّة *ala sebba,* followed by a substantive or a suffixed pronoun; e.g.: Because of thee على سبّتك *ala sebbtek,* etc. etc. Because of thee على اجلك *ala ajelek,* etc. etc.

BEFORE.—*(In front of)* قدّام *kuddám.* He went in front مشى نقدّام *mesha en-kuddam.*

BEFORE.—*(Antecedent to)* قبل *kebel:* قبايل *kabaîil* or قبايلا *kebaîila.* When followed by a verb it is rendered thus: قبل ما *kebel ma.* Before (he) comes قبل ما يجي *kebel ma îjî.* When followed by a suffixed pronoun it is rendered thus: قبل من *kebel min.* Before me قبل مني *kebel min-nî.* Befo-re thee قبل منك *kebel min-nek,* etc. etc. Before a *noun* the phrase is exppressed thus: Before the night قبل الليل *kebel al-lîl.* A little while before قبل شوي *kebel shûaî.*

BEFORE.—*(In presence of)* قدّام *kouddam.* Before the Sultan قدّام السلطان *kuddam al-Sultan.* Is used thus with suffi-xed pronouns; e.g.: Before me قدّامي *kuddamî* or قبالتي *kabeltî,* before thee.

BEFOREHAND.—من قبل *min kebel.*

BEGINNING.—In or at the beginning) في اوّل *fî aûûel.* في البدو *fel bedû.*

BEHIND.—ورا *úra;* مورا *mûra;* e.g.: Behind the door مورا الباب *mûra al-bab.* Behind me (او وراي) موراي *mûraîa* (or *ûraîa*), from behind من الورا *min al-lûra.* (Vulgarly *min laûra*).

BELOW.—تحت *tsahhts;* When used with suffixed pronouns it requires من; e.g.: Below me تحت مني *tsahhts minnî.*

BETWEEN.—بين *bâîn;* requires to be followed by suffixed pro-nouns or nouns.

NOTE. This particle is repeated before *each* word it affects thus one says Between thee and me بينك و بيني *baîn-ck wa baînî,* literally between thee and between me, etc. etc. etc.

BETTER.—احسن *ahhsen* or *hhsen.* See No. 6 of page 89. اخير *akhîar* or *khîar.* Better than احسن من or اخير من *ahhsen min* or *akhîar min.*

BESOUGHT BESEECH.—رغب *erghab,* requires pronoun in accusative.

BESIDE.—في جنب *fî junb.* حدا *hheda.*

NOTE. These adverbs require suffixed pronouns (123) to complete their meaning; e.g.: حداي *hédâî,* at my side حداك *hhedak,* at thy side etc. etc. etc.

BEWARE.—Look out; stand aside; بالك *balak,* (lit. thy mind) pl. بالكم *balakum* or *balikum,* or رد بالك *rudd balak,* (lit. turn thy mind). These are the expressions used by Moors to worn people to separate or stand aside to avoid some harm to themselves.

BRAVO!—Interjection عفاك *affak,* pl. عفاكم *affakum.*

BUT.—لكن or لاكن *lakin;* but still nevertheless ولاكن *walakin,* ولاكن *walakinni.*

BY.—ب *be.* Denotes the instrument by means of which anything is done. They killed him by blows (of a stick) قتلوه بالعصا *ketluh bel-asa.*

BY.—(Particle of swearing) ب *bé* or *bi.* By God بالله *billah* or و *û;* e.g.: والله *ûallah,* or truth of God. Let him be exalted و حق الله تعالى *û hhak allah tsaalla.*

NOTE. تعالى *taalla* is the 6th. formation of علي *alla,* he exalted; he raised. It is very frequently used after the name of God.

C.

CAMP.—Encampment محلّة mehhalla.

CERTAINLY.—That is so: Of course; بالحقّ bel-hhak. بالصحّ bel-ssaha. بالتحقيق bet-tahkeek. معلوم malûm, (tr. lit. known), passive participle of the verb علم alem; not used vulgarly. (See 1st. formation page 268.

CHEAPLY.—Cheap رخيص erkhîss, pl. رخاص erkhass; e.g.: He bought it cheap (or cheaply). شراه رخيص sheráh erkhîs.

COME-ON! COME-ALONG!—Let us go! يا الله ya allah, ايّاه îîah, ايوا îûa.

COMPLETELY.—بالكمال bel-kemal.

D.

DAILY.—كلّ يوم kull îûm.

DAWN.—فجر féjér, at dawn على الفجر ala al-féjér.

DEAR NIGH IN PRICE.—غالي ghallî, active participle of the verb غلا ghalla, (it) (he) became dear future in a.

DELIVERED.—دفع deffaa, he delivered, governs accusative of nouns, and particle ل with pronouns.

DIFFICULTY.—بالتعب bel-taab, with difficulty. بالمشقّة bel-meshakka.

DISTANT.—See Afar.

DOUBTLESS.—No doubt بلاشكّ bela-shikk.

E.

EARLY.—بكري bek-rî.

EARLIER.—ابكر ab-kar or b-kar, followed by the particle من; e.g.: Earlier than thou ابكر منّك b-kar mennek.

EASILY.—بلا تعب *bela taab* (lit. without difficulty). با لسهالة *be sehala.*

ELSEWHERE.—في جهة اخرى *fi jiha akhora* or *okhra.* في موضع اخرى *fi moda okhra.*

ENOUGH.—بركة *baraka;* (lit. blessing; خلاص *khalass.* يكفي *ikfi* (lit. it suffices). Requires the suffixed pronouns; e.g.: يكفيني *ikfini,* it suffices me. يكفيك *ikfik,* it suffices you.

EQUITABLY.—See *Justly.*

EVERYWHERE.—في كلّ جهة *fi kull jiha.*

EXCEPT.—غير *ghaîr;* من غير *min ghaîr;* دون *dûn;* مندون *mendûn;* الّا *illa.*

F.

FAIL.—Without fail; fail not; و لا بدّ *wa la bidd.*

FAR.—See *Afar.*

FINALLY.—فالآخر *felakher.*

FIRSTLY.—في الاوّل *fel ûuel.* في البدو *fil-bedû.*

FLOGGED.—See *Thrashed.*

FOLLOWED.—تبع *tebbaa* (he followed), governs accusative.

FOR.—Signifying the dative. See page 57 No. 77.

FOR.—Signifying at the rate of, for so much بـ *bé* or *bi.*
But when the phrase in English is rendered *In the...* the particle used is في; e.g. Five or six per cent (i.e. in the hundred) خمسة و ستّة في الميّة *hamsa wa sitta fi al-mia.*

FOR.—Signifying in search of; for the purpose of bringing or obtaining, مور *mûra.* He has gone for the bread مشى مورا الخبز *emsha mûra al-khubz.*

FORMERLY.—(i.e. long age.) زمان *zeman,* (sig. lit. time).

FORWARD.—(i.e. go on!) زد, زد *zid, zid.* (Lit. the 2nd. pers.

sing. of the verb زاد (he) added, increased, augmented, (Comp. 35).

FROM.—من *min,* min is also used to express *since* i.e. from the time that; e.g.: From the time that..... من الوقت اللي *min al-wukt ellî.* Sometimes it becomes ماللي *mellî;* e.g. Since he came ماللي جا *mellî jaa;* Since when من اي وقت *min âî wukt* or من اش من وقت *min ash min wukt;* Since then (lit. from that hour, or time) من ذاك الوقت *min dak al-wukt* or من ذيك الساعة *mindîk al-sáâá.*

FRONT.—(In front) بغرط *beghart,* and قبالة *kebala,* followed by suffixed pronouns; See *Before.*

FURTHER.—Further than, لهيه من or لهن من *lehih min* or *lehen min.*

G.

GENTLY.—Carefully, prudently بالسياسة *bes-sîasa* واحدة واحدة *wahheda wahheda.*

GLADLY.—بالفرحة *bel-farhha* (lit. with happiness).

GOD.—My God, my Lord يا ربي *ya rabbî* or *îarbî;* Oh God يا الله *ya allah.*

GRATIS.—باطال *batal.*

GRAVE.—(A tomb) قبر *kabr* or *kebar* pl. قبور *kebûr.*

H.

HA.—اه *áh,* ها *há.* Means also behold! e.g.: There he is ها هو *ha hûa* (lit. behold him).

HALLO!—ياه *îah* يا *ya!*

HANDED.—دفع *defaa,* he handed, governs the acc. noun and particle ل with a pronoun.

HEEDLESSLY.—على غفلة *ala ghafla,* (lit. suddenly).

HENCEFORWARD.—من هنا لفوق *min hena lifok.*

HEREAFTER.—من هنا لقدّام *min hena en-koddam.* Three days hence من ذابا تلاث ايام *min daba teltz îam.*

HERE.—هنا *hena.* Come here اجي لهنا *ajî lehéna* هنايا *henaîa.* Here he is ها هو *ha hûa.* Here she is ها هي *ha hîa.* Here they are *(m.)* ها هم *ha hûma.* From here من هنا *min hena.* From here من هنايا *min hinaîya.*

HEREAFTER.—See *Henceforward.*

HITHER.—حتّى لهنا *hhatta ne-hená.*

HOW.—كيف *kîf* كيفاش *kîfásh;* e.g. I know not how to do it ما كنعرف كيفاش نعمله *ma kenaraf kîfásh namelu.*

HOW MUCH اشحال *eshhal.* At how much, at what rate or price باشحال *beshhal.*

HURRIEDLY.—بالمغاولة *belmagháûla,* بالجري *be jerî.*

I.

IF.—*(conjunction)* اذا *ida,* لوكان *lûkan.* See No. 216.

IGNORANTLY.—(lit. with ignorance) بالجهالة *bel-jehela,* بالغشمية *bel-ghashmîa,* بلا معرفة *bela mârfa.*

ILLICITLY.—بالحرام *bel-harram* (lit. by lin).

IMMEDIATELY.—فيسع *fîsa* (في الساعة *fîs sáâá,* see *How*).

IMPATIENTLY.—من غير صبر *men ghaîr ssébar,* or بلاصبر *bela ssébar.*

IMPOSSIBLE.—محال *mûhhal,* ما يمكن *ma îmken.*

IN.—في *fî* or *fé,* pronounced simply, *f* before the article; e.g.: In the city في المدينة *fel medîna.* In a word (i.e. In short in effect الحاصل *al-hhassul* (or better *al-hhassil*). In the end, finally اخر *akher* (lit. signifying last) followed by a suffixed pronoun and preceded by الى *ila* thus to the end الى اخره *ila akherih.*

INSIDE.—في قلب *fî kalb*, (lit. in the heart). Inside the city في قلب المدينة *fî kalb al-medîna.*

INSIDE.—داخل *dakhal* (active participle of the verb دخل *dakhal* (he) entered Ex. 30.

INSTEAD OF.—في عوض *fi aûd* or *fâûd.*

INSTANTLY.—See. *Immediately.*

INTENTIONALLY.—See *Purposely.*

J.

JUDICIOUSLY.—See *Wisely.*

JUSTLY.—بالحق *bel-hhak*, بالعدل *bel-âdel.*

K.

KNEES.—(Lit. on knees) على ركاب *ala erkab* (او ركايب) or *erkaîb).*

KNEELING.—I was on my knees انا كنت على ركابي *ana kunts ala erkabî*, and so on with *all* the suffixed pronoun.

L.

LASTLY.—في الآخر *fel akher.*

LATE.—*(Adverb.)* Is expressed by saying not early; thus: He came late ما جا شي بكري *ma jaa shî bekrî*, (lit. he did not come early). Sometimes however, the participle *delayed*, موخر *mûkhkhar;* (see No. 172) and the participle تعطل *tsattal* he linguered delayed, or became delayed, are used.

LEAST.—At the least, at the very least. بالقليل *bel-kalîl* الاخرية *al-kherîia;* اقل ما يكون *kall ma îkûn;* ولو *ûalû.*

LEFT (HAND).—يسارا *îsara*; Towards the left hand side على اليسار *ala al-îsar* or شمالا *shimala.* The latter expression is

used also to denote the *north,* the speaker being supposed to be facing eastwards towards mecca.

LEGALLY.—Acording to law على موجب الشرع *ala mûjeb esh-shraa.*

LESS.—اقل *kall,* see page 86 No. 100, requires من *min;* e.g.: He made less than Hamed عمل اقل من احمد *amel kall min Hamed.*

LIKE.—(*Adverb*) بحال *behhal,* كيف *kîf;* e.g. He wrote like a taleb كتب بحال (وكيف) واحد الطالب *ketab behhal (kîf) wahhed taleb.*

LIKE.—Behhal requires to be follo*w*ed by a noun or suffixed personal pronoun; e.g.: Like thee بحالك *behhalék;* Like him بحاله *behhalû,* etc. etc.

NOTE. Algerians use كيف also with suffixed pronouns كيفي *kîfi* like me. كيفك *kîfek* like thee.

LITTLE BY LITTLE.—بشوي شوي *be-shûai shûai,* شوي بشوي *shûaî be-shûaî.*

LOOK OUT!—See *Beware.*

M.

MATTER.—(*Verb.*) It does not matter, no matter مايضر شي *maîdorr shî.*

MEANTIME MEANWHILE.—بيد ما *baîd ma;* بيد من *baîd min,* or (better) بينما *baînma.*

MERCIFULLY.—بالرحمة *ber-rahhma.*

MIDST.—See *Amidst.*

MOHARAM.—(1st. month of Moslem year) محرم *moharram.*

MORE.—اكثر *ketár;* More than اكثر من *ketar min;* More and more اكثر و اكثر *ketar wa ketar.*

MOUTHFUL.—لقمة *lokma.*

MUCH.—بالزاف *bezzaf;* requires particle د, قبّالة *kebbala;* كثير *ketir;* (*adj.*) 3rd. formation 80). Very and very much. These same expressions are used as for much. See page 87 No. 102.

N.

NAMELY.—i.e. that is to say يعني *îanî.*

NEAR.—قريب *kerîb,* pl. قراب *kerab.* Lit. adjacent to next, proximate *adj.* of 3rd. formation No. 80. See note on par--ticiple *round* example. He sat (him) down near the door. جلس قريب الباب *jeliss kerîb al-bab.* They were near the bed كانو اقراب الفراش *kanû kerab el-farash.* Near me قريب مني *kerîb minnî.* Near thee. قريب منك *kerîb minek.* From the above it will be seen that قريب *kerîb,* governs nouns in the dative with the particle ل.

NEARLY عاين *alaîn;* e.g.: Nearly two hours علين ساعتين *alaîn saatsaîn.*

NEARHAND.—(From nearhand) من قريب *min kerîb.*

NECESSARY.—(It is necessary) لازم *lazem;* لا بدّ *la bedda.*

NEITHER, NOR.—(*Adverb.*) حتّى *hhatta,* with the particle ما placed before the verb of negation; e.g.: Neither can I do this thing حتّى انا ما نقدر شي نعمل هذا الشي *hhatta ana ma enkadar shî namel had eshshî.* When the verb is not expressed the word used is هكذا *hakda* (lit. *thus*) or كذالك *kadalek* (likewise) or in the same manner; e.g.: He did not see him, nor did I (see him) هو ما شافه شي و انا هكذا *hûa ma shafu shî wa ana hakda.*

NEVER.—ابدًا *abadan;* عمر *aomr,* or *aomer,* followed by a su--ffixed pronoun of the gender number and person of the

subject of the verb; e.g.: I will never see him عمري ما نشوفه *aomri ma enshûfu*. Thou wilt never see him عمرك ما تشوفه *aomrek ma teshûfu*, etc. etc. The negative ما always in such cases precedes the verb.

NEVERTHELESS. — ولاكن *walakin*.

NIGHT.—ليل *lîl;* Last night البارح في الليل *al-barahh fel-lîl*, (lit. yesterday at night).

NIGHTLY.—كل ليل *kûll lîl*.

NO.—لا *la;* لاوا *lawa*. See No. 210 and following.

NO MATTER.—It does not matter, It is of no consequence ما يضرشي *ma îdurshî*.

NOR.—If followed by a verb, is ما; but if preceded by other parts of speech it is لا *la*. See No. 213.

NORTH.—See *Left* hand *Side* under L.

NOT.—If joined to a verb is ما *ma*, and the verb has to be followed by the word شي *shî*.

NOTHING TO DO WITH.—e.g. I have nothing to do with him ما عندي حاجة معه *ma andî hhaja maah*.

NOTHING.—حاجة حتى *hhatta hhaja*. حتى شي *hhatta shî*. والو *ûalû*. Nothing more وكان *ûkan*.

NOTWITHSTANDING.—لاكن *lakin*. ولاكن *ûalakin*. ولاكنّ *ûala-kinni*.

NOW.—دابا *daba*. دروك *darok*. هذا الوقت *had al-wukt*. Just now دابا عاد *daba aad*. After a little دابا شوي *daba shûaî*.

O.

OF.—من *min*. See No. 48, 49 and 76.

OH.—يا *ya* as an exclamation of pain or grief. ويل *wail*. Woe, requires a suffixed pronoun, tr. lit. Woe to me! Woe to thee etc. thus: ويلي *waîalî*. ويلك *waîalek*, etc. etc.

OH THAT.—Would to God that...! If used in a past sense. امن صاب لوكان *amin ssab lûkan.* In other instances it is امن صاب *amin ssab.* Oh that thou hadst come امن صاب لوكان جيت *amin ssab lûkan jîti.* Oh that he may come امن صاب يجي *amen ssab îji.*

ON.—على *ala;* e.g.: He came on horseback جا على العود *jaa ala al-aûd.*

ONLY.—Meaning except. See *Except.*

OPINION.—In my opinion على رايي *ala raî;* and so on with all the suffixed pronouns.

OPTION.—See *At his Pleasure.*

OR.—او *aû.*

OUTSIDE.—برّا *barra,* get outside اخرج لبرّا *kheroj en-barra.* From outside من برّا *min barra.* Outside the city برّا من المدينة *barra min al-medîna.*Is usually followed by min.

P.

PARDON ME.—Excuse me. With your permission اسمح لي *semahh lî,* or حاشا *hhasha,* followed by a suffixed pronoun. حاشاك *hhashak,* حاشاكم *hhashakum,* etc. etc. حاشا in these forms is equivalent to *speaking with your permission* or *saving your presence.*

PASSED THE TIME.—جوّز الوقت *jûûez al-wukt.*

PATIENT.—"He was patient with" صبر *esabar,* requires parti- -cle على and accusative pronoun or noun.

PERADVENTURE, PERCHANCE.—امن درى *amen dara,* ربّما *rubbama.*

PERHAPS.—May be; possibly; يمكن *îemken,* يكون *îkûn.* When followed by a verb it is يمكن; e.g.: Perhaps he will come

يمكن يجي *iemken iji*. Followed by a past tense it is ربما يكون *rubbama ikûn*. In other instances it is ربما *rubbama*, يقدر *ikdar*.

PERPÉTUALLY.—See *Always*.

PLEASURE.—(With pleasure) See *Gladly*.

PLEASURE.—(At his pleasure) at his option; at his will على مراده *ala meradu*, على خاطره *ala khataru*, and in like manner with all the other suffixed pronouns.

POORLY.—بالمسكنة *bel meskena*, بالتدرويش *bel-tedrûîsh*.

POSSIBLY.—See *Perchance*.

PRAISE TO GOD.—الحمد لله *al-hhamdu lillah*.

PRECIPITATELY.—See *Hurriedly*.

PRESENTLY.—من دابا شوي *min daba shûai*.

PROBABLY.—وقيل *ûakîl*.

PROFITED.—صلح *sselahh*; نفع *enfaa*.

PROFITABLY.—بالفايدة *bel-faîda*; بالنفع *ben-néfa*.

PURPOSELY.—بالعني *belaanî*; بالقصد *bel-kassed*.

Q.

QUICKLY.—See *Soon*.

QUIETLY.—بالهنا *bel-hena*; بالراحة *ber-rahha*,

R.

REGARDING, RELATIVE TO, RESPECTING.—على اجل *ala ajl* (or *ajel*), (lit. to the cause). على سبة *ala sebba* (lit. to the cause).

REVERSE.—(i.e. on the reverse) بالمقلوب *bel-maklûb*.

RIGHT.—(To the right hand) يمينا *imîna*. (On the right side على اليمين *ala al-imîn*.

ROUND.—(*Adverb.*) See *Around*.

S.

SADLY; SAD.—مغير meghaîir (lit. affected); بالمغيار bel-meghîar.

SAFELY.—Without risk, securely, under safe conduct; بالامان bel-aman.

SAME.—The same بحال بحال behhal behhal; كيف كيف kîf kîf; قد قد kad kad.

SECRETLY.—(Deceitfully-with guile) بالتخبيع be-takhbîa or بالسرقة be-ssarka.

SIDE.—جهة jiha. On (or from) all sides, من كل جهة min kûll jiha.

SILENTLY.—ساكت saket (active participle of the verb سكت sakt; He was silent, became silent) با لسكوت bes sékût, با لسكات bes sekat.

SINCE.—See *From that time* under F.

SINFULLY.—بالحرام bel-hharam.

SLOWLY.—بالعقل belakal; بالاتي bellatî; بالشوية bes-shuîâ.

SPENT.—(He spent, dispersed) exchanged (of money) صرف sséréf.

SO.—In this manner; See *Thus*.

SO THAT.—باش bash; e.g.: So that I may see *him*; باش نشوفه bash enshûfû.

SOMETIMES.—بعض المرات baad al-marrat.

SOON.—Quickly; فيسع fîsa (for في الساعة fî es-saaa), دغيا daghîa.

SOUND (NOUN).—حس hhés; e.g.: Sound of cannon حس المدفع hhes al-medfa.

STILL.—But still see *But*.

STRONGLY.—صحيح sshhîhh (sing. lit. strong healthy) is an *adj.* 3rd. formation see No. 80.

SUCCESSIVELY.—بالمتابعة *bel metabaa,* مورا بعضهم *mûra baadûm.*

SUDDEN, SUDDENLY.—على غفلة *ala ghafla.*

SUFFICIENTLY.—بالكفاية *bel kefaîa.*

SUN.—The sun rose شرقت (او طلعت) الشمس *sharkt* (or *talaat*) *esh shimss.*

T.

TAKE!—هاك *hak.*

THANKS TO GOD.—Thank God see *Praise to God* under P.

THAT.—(Relative pronoun) see Nos. 137 and 138.

THAT.—(Demonstrative pronoun). Se page 139.

THAT.—(*Conjunction*). That is seldom or never used in Arabic Vulgar as a conjunction in the manner we sometimes employ it. The *future tense* of verbs is used as a rule to render the ideas conveyed by the conditional cleases beginning in English with the word *that.*

THEN.—في ذاك الوقت *fe dak al-ûákt,* في ذيك الساعة *fe dîk ál-sáâá.*

THERE.—(In that direction) هناك *hénák,* ثم *tem,* ثمّ *temma.*

THERE.—(From there) من هناك *min hinak,* من ثم *min tem,* من ثمّ *min temma.*

THOUGHTLESSLY.—See *Heedlessly.*

THRASHED.—(with a ship) عصى *ássá.*

THUS.—هكذا *hakda;* هايدا *haîda.*

TIME.—وقت *wûkt,* مرّة *marra;* from time to time مرّة مرّة *marra marra,* ساعة ساعة *sáâá, sáâá.*

TO.—Signifiying the dative, and with verbs of movement is ل *lî* or *lé:* ن *en* or *ne* (see No. 77); e.g.: To whom لمن *limen* or نمن *nemen;* He said to the man قال للرجل (او نلرجل)

kal ler-rajel (or *ner-rajel).* He went to Tangier مشى لي الطنجة *mesha lî Tanja* (or *en Tanja*).

TOGETHER.—مع بعض *ma baad,* with a suffixed pronoun; e.g.: We will go together نمشيوا مع بعضنا *nemshiû ma baadna;* We will do it together نعملوه مع بعضنا *namelû ma baadna.* You will go together تمشيوا مع بعضكم *temshiû ma baadkum.*

TOMORROW.—غدّا *ghadda;* The day after tomorrow بعد غدّا *baad ghadda;* Tomorrow morning غدّا في الصباح *ghadda fes sebahh.*

TOO.—Meaning also.

TOO.—(*Adverb.*) is expressed thus: Too much بالزيادة *bezîada,* بزايد *bez-zaîd.*

TOWARDS.—إلى *ila,* نجهة *enjiha.*

TRANQUILLY.—See *Quietly.*

TRULY.—See *Certainly.*

U.

UNDER, UNDERNEATH.—See *Below* under B.

UNLAWFULLY.—بالحرام *bel-hharram.* See *By sin.*

UNTIL.—حتّى *hhatta,* إلى *ila.*

UPON.—على *ala,* فوق *fok.* The latter requires من when followed by a suffixed pronoun. When followed by nouns من is not required; e.g.: Upon thee, above thee فوق منّك *fok mennek,* etc. Upon or above, all things فوق كلّ شي *fok kull shî.*

USEFULLY.—بالفايدة *bel-faîda,* بالنفع *bel-néfâ.*

V.

VAINLY.—In vain باطّل *battal.*

VERY.—Is usually expressed by بالزاف *bez-zaf* or كثير *kitzîr.*

VERILY.—See *Certainly* under C.

W.

WELL.—(*Adverb.*) مليح. *melehh,* طيب *taîîeb.*

WELL, VERY! (Capital) sing. عفاك *affak* pl. عفاكم *affakûm.*

WHEN?—فيوق *fîûak,* فويق *fuyak,* في وقت *fi wakt,* اي وقت *ai wakt,* (for اي وقت في; متي *emta* or *iemta* for متى *meta* (lit.).

WHEN.—(Not interrogative) حين *hhîn* or *hheîn* من اين *min aîn.*

WHERE WHETHER!—لاين *laîn;* At where فاين *faîn;* From where من اين *min aîn.*

WHENCE?—من اين *min aîn.*

WHILE.—See *Meantime* under M.

WHILST.—See *Meanwhile* under. M

WHITHER.—لاين *laîn.*

WHO.—*Relative pronoun.* See Nos. 137 and 138.

WHO.—*Interrogative pronoun.* See No. 140.

WHY.—For what reason? لاش *lash* or *nash,* لايش *lâîâsh* (cor--ruption of لاي شي).

NOTE. In reply to a question our word "because" is usually omitted; e.g. why didst thou not come! I was busy (not as in English *because* I was busy).

WELLINGLY.—With pleasure على راسي *ala rasî,* (lit. On my head) على راسي و على عيني *ala rasî wa ala aînî,* بالخاطر *bel-khatar.*

WISELY.—بالعقل *bel-akal.*

WIT (TO WIT)— i.e. that is to say namely يعني *îanî.*

WITH.—When used before persons is مع *ma.* When used before

things is ب *bi;* e.g.: With thee معك *mák,* With us معنا *máná* etc. etc. etc. With the sword بالسكين *bes-éskîn.*

WITHIN.—See *Inside.*

WITHOUT.—(Meaning outside). See *Outside.*

WITHOUT.—(Meaning non possession) بلا *bélá,* من غير *min ghaîr;* Without cause (or reason) بلا سبة *bela sebba;* Without doubt من غير شك *min ghaîr shekk.*

WORLD.—دنيا *dunia,* عالم *állem* (this form is little used).

WORSE.—اقبح *akbahh* or *kbahh;* requires من, see No. 5 of Exercise XVII page 88..

Y.

YES.—نعم *nâm,* اي *ié,* ايه *ieh.*

YESTERDAY.—البارح *al-barahh;* (بامس *yams*) (امس); The day before yesterday اوّل البارح *ûûel al-barahh* or اوّل امس *ûûel amss* (or *yamss*).

YET.—Not yet, باقي *bakî* (lit. sing. remaing). This active participle agrees with the subject or verb in number and gender; e.g.: He has not yet come هو باقي ما جا *hûa bákî ma jaa;* She has not yet come هي باقية ما جات *hîa bakîa ma jaat;* They have not yet come هم باقين ما جاوا *hûm bakîîn ma jáû.*

NOTE. The phrase ما زال *ma zal;* is also used, but generally is invariable, but in some instances the plural is ما زالين *ma zalîen.*

EXAMPLES.

1st. I have not yet told him ما زال ما قلته *ma zal mâ kultu.*

2nd. Thou hast not yet told him ما زال ما قلتيه *ma zal mâ koltih.*

3rd. He has not yet told him هو مازال ما قالُه *hûa mazal ma kalû.*

4th. She has not yet told him هي مازال ما قالته *hîa mazal ma kaltû.*

5th. They have not yet told him هم مازال (اما زالين) ما قالوا *hum mazal* (or *ma zalin*) *ma kalû.*

EXERCISE LI.

1. Whither goest thou?	لاين ماشي انتين 1.
2. I am going to Mequinez, and from there I will go to Fez.	انا ماشي لمكناس ومن ثمّ نمشي لفاس 2.
3. I told thy father to come to my house.	قلت لباباك يجي لداري 3.
4. He came on horseback and arrived at nine o'clock at night.	جا على العود ووصل في التسعة ذالليل 4.
5. We supped at half past ten and layed down (Ex. 30) at twelve o'clock.	تعشّينا في العشرة ونصّ ورقدنا في الاثناش 5.
6. I have bought the mudd of wheat for forty ounces.	شريت المدّ ذالزرع باربعين اوقيّة 6.
7. My slave *(m.)* has bought two mudds at sixty ounces.	العبد ديالي شرى مدّين بستّين اوقيّة 7.

8. They caught (Comp. 30) him at the door of the mosque.	8. قبضوه في الباب ذالجامع
9. I was seated on the right and Ali on the left.	9. انا كنت جالس يمينا وعلي على يسارا
10. Do not do it secretly.	10. ما تعمله شي بالسرقة
11. They threw him down. (a)	11. رمَوه لتحت
12. Come (thou) here and tell me what has happened.	12. اجي لهنا واحكِ لي ما وقع
13. Perchance I have left my knife here.	13. اسن دري (او واش) خلّيت هنا الخذمي ديالي
14. I have not seen it here.	14. ما شفتة شي هنا
15. I was going in front and my cousin remained behind. (b)	15. انا كنت نمشي لقدّام وولد عمّي بقى موراي
16. Go on, man go on!	16. زد يا رجل زد
17. Come thou inside and sit down.	17. ادخل لداخل واجلس
18. I was writing inside, and he was reading.	18. كنت نكتب في داخل (او لداخل) وهو كان يقرا برّا
19. He did it purposely.	19. عمله بالعاني

(a) He made or adjusted the accounts حاسب *hhaseb*, 3rd. formation (lit. he counted, reckoned).

(b) When the verbs of movement express the sense of to where. Whither the ل ought to precede the تحت, هنا, ثم, قدام, برا, and other adverbs of place. See Nos. 11, 12, 15 and 17 of this Exercise.

20. After we supped we went outside.	20. بعد ما تعشّينا خرجنا لبرّا
21. The thieves were there.	21. ثمّ كانوا السرّاق
22. They have now gone from here.	22. دابا خرجوا من هنا
23. Do not (thou) write now.	23. ما تكتب شي دابا
24. I am instantly going to lay down the pen.	24. في الساعة ماشي ننزّل القلم
25. He was sitting at my side.	25. هو كان جالس حذاي
26. They were at our side.	26. هم كانوا حذانا
27. We are at present busy.	27. احنا دابا مشغولين
28. At the beginning of the year we will arrange accounts. (a)	28. في اوّل العام نحاسبوا (او نعملوا الحساب)
29. At the beginning of the book thou wilt find the chapter thou seekest.	29. في البدو ذالكتاب تجبر الباب اللّي كتعتش عليه
30. Thou dost everything up-side down.	30. كتعمل كلّ شي بالمقلوب
31. Come thou with us to the mountain and thou wilt pass the afternoon happily.	31. اجي معنا للجبل وتجوّز العشية بالفرحة

(a) A better form is وراي *ûraîa*, that is "behind me".

32. I have seen the Sultan's garden several times.	32. شفت بعض المرّات رياض السلطان
33. There were many soldiers round the fort.	33. كانوا بالزاف ذالمحزنيّة دايرين بالبرج
34. They all were arround.	34. كانوا كلّهم دايرين
35. These carpenters work "time" "about" (alter-natively.)	35. هذوم النجّارة كيخدموا بالنوبة
36. There is Kador and as yet thou hast not seen him.	36. هناك قدّور وباقي ما شفته
37. My friend was there God bless him.	37. ثمّ كان صاحبي بارك الله فيه
38. Amen! (So let it be!)	38. امين
39. Last night the Spanish Ambassador arrived.	39. البارح في الليل وصل البشضور الصبنيول
40. They say (i.e. it is said that) that some shops were robbed last night. (Ar. they stole from some shops).	40. قالوا سرقوا البارح في الليل بعض الحوانت
41. The witness appeared before the judje.	41. الشاهد حضر قدام القاضي

Pronunciation of the foregoing.

15. ... *mûraîa.*

28. ... *enhhasbu* (or *namelû al-hhesab*).

41. ... *hhadar* ...

COMPOSITION 51.

Two witnesses appeared before the Kadi.—First of all I am going (181) to write a letter.—The post arrived (156) the day before yesterday, and will leave to-day at twelve o'clock.—The day before yesterday it rained in Tetuan.—Joseph (97) and Jacob (Ex. 30) formerly were friends (Ex. 46).—I ate (Ex. 38) before twelve o'clock.—He will come before three o'clock.—They arrived at the mountain before me.—I knew (Comp. 29) that news before them (or before thy *knew it*).—Prepare (thou) (Ex. 43) the supper before my father arrives. —In the month of Ramadan the Moors neither eat nor drink before sunset (Ex. 33).—Many camels come here (Comp. 10). —Stand aside! Beware!—Sit thou here (Ex. 30).—Do not (thou) (Ex. 36) go from here.—Where is my stick? (Ex. 16).—Here it is.—Where are my spectacles? (Comp. 23).—They are here. —Where is my handkerchief? (Comp. 9).—Here it is.—I work upstairs (Ar. above) (Comp. 29).—The master-craftsman is above.—The tailor cut (173) the costume from the top downwards (Ar. from above to below).—Do not thou do it thus — Answerest thou thy father thus (Ex. 40).—The mail-has not yet arrived.—Hast thou not yet read (Ex. 38) my book?—Oh! my tooth (62) pains me very much (Comp. 45).—Yesterday I hired (Ex. 37) the house for 20 ducats.—Ali complained (Ex. 37) yesterday to my Consul.—This Spaniard (Comp. 10) struck me (Ex. 37) yesterday in the midst of the market. —I do not work for nothing.—I have bought them cheaply.—Enough, sir, I do not wish more.—Suffices it thee?—It suffices me.—Thou hast done well, bravo!

EXERCISE LII.

1. To day everything is dear.	1. اليوم كلّ شي غالي
2 Thou hast bought everything dearly.	2. شريت كلّ شي غالي
3. My shop was near the mosque.	3. الحانوت ذيالي كان قريب للجامع
4. We have hunted nearly an hour.	4. صدينا علين واحد الساعة
5. The ducks were (have been) near thee.	5. البراك كانوا قراب منّك
6. Knowest thou it for certain?	6. كتعرف بالحقّ
7. How hast thou heard it?	7. كيف كتسمع
8. Thou speakest like a prophet.	8. كتهدر بحال (او كيف) اوحد النبيّ
9. That Moor runs like a grey hound.	9. هذاك المسلم كيجري بحال اوحد السلوقي
10. I do not know how this washerwoman washes (the clothes).	10. ما كنعرف كيفاش (او كيف) كتصبّن هذي الصبّانة
11. We will do as thou wishest	11. نعملوا كيف تحبّ
12. Why has the steamer not come?	12. كيف (او كيفاش) ما جا شي البارح

13. This is curable. (Ar. this thing has a remedy).	13. هذا الشي عنده الدوا
14. How?	14. كيف (او كيفاش)
15. The master will tell it thee with the book in his hand.	15. المعلّم يقولها لك بالكتاب في يده
16. I do not wish to hunt with the master.	16. ماكنحبّ شي نصّاد مع المعلّم
17. I will not speak with him though he come.	17. ما نهدر شي معه بعد من يجي
18. He judges everything with equity and with wisdom.	18. كيحكم كلّ شي بالعدل
19. If thou goest not carefully in that business they will cheat thee.	19. اذا ما تمشي بالسياسة في هذاك الامر يغشّوك
20. Wilt thou do me a favour?	20. تعمل فيّ واحد الجميل
21. Wilt thou do it with plea-sure? (Ar. wilt thou do it on thy head?)	21. تعمله على راسك (او من خاطرك)
22. I will do it willingly (with pleasure) (Ar. I will do it on my head and eyes).	22. نعمله على راسي وعلى عيني
23. When wilt thou accomplish what I wish?	23. فيوق تدرك دي انا كنحبّ

24. When wilt thou go out to hunt?	24. امتى تخرج تصاد
25. When wilt thou pay me?	25. في وقت تخلصني
26. When I sell the mill I will pay thee all that I owe thee.	26. حين نبيع الرحا نخلّصك كلّ ما (او في كل ما) كتسالني
27. Let me know when the post-courier comes.	27. خبّرني حين يجي الرقّاص
28. I play from time to time with my friends.	28. انا كنلعب مرّة مرّة مع اصحابي
29. How much worth is this *w*heat?	29. اشحال كيسوى هدا الزرع
30. What does this wool weigh?	30. اشحال كتوزن هذي الصوف
31. As regards me I will do all that thou tellest me.	31. من جهتي نعمل كل ما تقول لي
32. As for thee (as regards thee) thou *w*ilt guard the garden.	32. من جهتك تحضي الغرسة
33. Give me a light (Ar. fire) (lit. *comfort*).	33. ارا العافية
34. Give me water.	34. ارا الما
35. They have gone out from here.	35. خرجوا من هنا

36. To night they will go out from the city.	36. في هذي الليلة يخرجوا من المدينة
37. We have come from below.	37. جينا من تحت

Pronunciation of the foregoing.

10. ... *catzabben* ...
19. ... *amr* or *ámmar* ...
20. ... *jémîl* ...

COMPOSITION 52.

From where did those rabbits (Comp. 19) come out? (Ex 30). — They came out from here.— I advised them (177) before hand.—Henceforward I will not speak to them.— I do not eat bread for nothing.—They followed us closely. (near at hand). —They came from outside.—We saw you from afar.—We will go out at dawn.—They were all kneeling.— They were throwing (Comp. 42) stones at us from all sides.— Thou wilt find (Ex 30) the carpet below the table.—Indeed? (Is that a fact?) (Truly?) (Verily?) (Really?)— Truly Really.—They robbed him in my presence.—I said it in every body's presence.—I have worked too much.—The enemies were inside.— The thief was hidden (Comp. 38) inside.— They did not find him inside the prison.—We did not rest (Comp. 41) between Tangier and the Fundak.—Since he passed here I have not seen him.—Since then the hunters (sportsmen) have not come.—Since when? —From (a since) the 1st. of Moharrem.— I desire thee to write slowly.— He wishes to read slowly.—After dinner (Ex.24) we will take coffee.— The king arrived first and his army came afterwards (Comp. 6).—After they brought the glasses they began to drink.—The lads hid themselves (Comp. 38) behind the wall. (Comp. 27).—The army was coming behind us.—The

artillerymen (74) placed (Ex. 39) the cannons (Ex. 11) in the rear. (Ar. behind).—I pray (Comp. 41) daily.—My God, help (thou) me! (Comp. 40).—Where did that rogue pass by? (Ex. 31). —He (it) passed through this hole (Comp. 43). — Where did he escape to? (Comp. 34). —He escaped to the mountain.

EXERCISE LIII.

1.	Now then, let us go.	اوا يا الله
2.	Let us go to play.	يا الله نلعبوا
3.	Now then, have you finished it.	اوا كملتوه
4.	The Kaid was promenading on the roof.	القايد كان يسري في السطح
5.	Where are the seats?	فاين الكراسي
6.	Where are the flags?	فاين السناجق
7.	I want a flag.	كنحب واحد السنجق
8.	Indeed the cannons are here.	بالصح المدافع هنا
9	In the future (henceforward) he will not cheat me (Ex. 44) if God will.	من هنا لقدام مايغشني شي ان شا الله
10.	In short (finally) I do not want to quarrel with him. That is all (lit in Ar and peace.).	الحاصل ما كنحب شي نخاصم معه والسلام (او وكان) (a)

(a) The phrase هذا ما كان *Hada ma kan*, "that (is) that which" "was" is also used.

11. What bringest thou?	11. اش كتجيب
12. I bring a haik instead of a jelab.	12. جبت واحد الحايك في عوض الجلاب
13. The notary came instead of the Kadi.	13. جا العادل (a) في عوض القاضي
14. In the middle of the gar-den there is a hoe and a basket (didst thou find).	14. في وسط لرياض جبت واحد الفاس وواحد القفة
15. He fell in the middle of the street.	15. طاح في وسط الزنقة
16. Dost thout sell handker-chiefs?	16. كتبيع السباني
17. No. Thou wilt find them in another place.	17. لا تجبرهم في موضع اخر
18. Formely I used to sell them (Ar. I was selling them).	18. زمان كنت نبيعهم
19. God is every where.	19. الله في كل جهة
20. In vain wilt thou hide thy-self (b) from him.	20. باطل تتخبع منه

(a) Signifies literally, "just", "right", but in Morocco it has the meaning of Notary, Plural of عدول *adul.*

(b) تخبع *Tekhabbâ.* He hid himseelf 5th. Formation.

21. Verily I tell you, that this labourer deserves (is worth) (Comp. 43) the wage. (Comp. 25).	21. بالحق كنقول لكم هذا الخدام كيستاهل الاجارة
22. Go, thou to my room and upon the table thou wilt see a bottle and a plate of sweets.	22. امشي لبيتي وتشوف فوق المايدة واحد الرضومة و واحد الطبسيل ذا الحلاوات
23. They were in front.	23. هم كانوا بغرطنا
24. He was living in front of our house.	24. هو كان يسكون قدام دارنا
25. I was reading then more than now.	25. انا كنت نقرا في ذاك الوقت اكثر من دابا
26. Thou wert working more then than now.	26. انت كنت تخدم في ذيك الساعة اكثر من دابا
27. They destroyed (a) the citadel entirely.	27. هدموا القصبة كلها
28. This (thing) happens amongst the women	28. هذا الشي كيوقع بين النسا
29. Between us will be no question (dispute, claim).	29. بيننا (او بيني وبينك) ما تكون حتى دعوة
30. That is to say all of them are thieves.	30. يعني هم كلهم سراق

a) هدم *Hedem*, he destroyed, razed, ruined.

31. All of them were sleeping in the fort except the watchman.	31. كلهم كانوا ناعسين في البرج غير العساس
32. They all struck me except this one.	32. كلّهم ضربوني من غير (او من دون) هدا
33. I eat everything except pork.	33. انا كنا كل كلّ شي دون اللحم دالحلّوف
34. They all stole except this shepherd.	34. كلّهم سرقوا من غير هذا الراعي
35. We bore all with patience except the toothache.	35. كنعدّي كل شي بالصبر دون الحريق ذ الاضراس

Pronunciation of the foregoing.

10. ... *û es-selam (a û kan)...*
13. ... *al ââdel ...*
20. ... *tetekhaba ...*
22. ... *hhalaûat.*
27. *Hedmû ...*
29. ... *daûa.*
31. ... *assas ...*
33. ... *al lehham del-hhalluf...*
35. ... *al-hherik ded-deras* (lit. *al ádrás.).*

COMPOSITION 53.

Thou wilt easily leave (Comp. 41) that which thou lovest not (155) from thy heart n.° 65).—They easily conquered (Ex. 44) all their enemies (Ex. 17).—Finally they deprived (Ex. 41) him of his clothes (Ex. 21) and beat him very much.—The general went out (Ex. 36) to the outside of the city, and beheld (Ex. 29) the sea with a telescope (Comp. 23).—They threw (Ex. 36) him outside, and beat him to death (219).—I have tethered

(Comp. 30) him strongly.—We will listen to thee (Comp. 29) with pleasure.—Thanks to God we have dined (Ex. 38) well.— I am going (181 towards my town (Ex. 17).—It is raining to- -wards Tangier.—I will not rest until (I reach) Mequinez.— I am going towards Saffi.—I will not return (Ex. 37 until night.) —The soldiers ran towards (Ex. 36) the river.—They will not arrive (156) until daylight.—I will not rest until I finish it (Comp. 40).— The spanish army (Comp. 6 and 10) came as far as here.—I will reach as far as there.—To day I have not read the newspaper (Ex. 38).—To day I have not eaten even a mouthful.—He did it ignorantly.— He will share it (Comp. 30) equally.— They did it illicitly. He works impatiently.— The Administrator (Ex. 12) presented himself unexpetedly.— Impossible? — Undoubtedly.— They have all seen him.— He was seated at the left of the Consul.

EXERCISE LIV.

1. Never did I see a man more wise than this.	1. عمري ما شفت واحد الرجل عالم بحال هذا
2. Thou hast never seen as pretty a flag as this.	2. عمرك ما شفت واحد السنجق طريف بحال هذا
3. He will never buy it.	3. عمره ما يشريه
4. We will never forget thy kindnesses.	4. عمرنا ما ننسوا خيرك
5. I have never eaten so sweet an orange as this.	5. عمري ما أكلت واحد اللشينة حلوة بحال هذي

6. I have never tasted "küs-küs".	6. عمري ما ذقت الكسكسو
7. They have never seen that mosque.	7. عمرهم ما شافوا هذاك الجامع
8. Hast thou seen the Em-press?	8. شفت السلطانة
9. Never.	9. ابدًا
10. Never. will I do that never.	10. عمري ما نعمله ابدًا
11. The Kadi will arrange it according to law.	11. القاضي يعدّله على موجب الشرع
12. We will sit down near the fountain.	12. نجلسوا قراب للعين
13. He placed the slippers near my feet.	13. عمل البلغا قدّام (او لعند) رجلي
14. He sat down near me.	14. جلس قريب منّي
15. Sit ye down near me.	15. اجلسوا قراب
16. We will write together.	16. نكتبوا مع بعضنا
17. We will breakfast toge-ther.	17. نفطروا مع بعضنا
18. We will walk (promenade) together.	18. نسرّوا مع بعضنا
19. I will sit down at your side.	19. نگلس حداكم

20. Sit (thee) down far from me.	20. اجلس بعيد منّي
21. I wish to see thee from afar.	21. كنحبّ نشوفك من بعيد
22. Be ye seated at a distance (far) from me.	22. اجلسوا بعاد منّي
23. I have been far from here.	23. كنت بعيد من هنا
24. Will I come back later?	24. نرجع في الساعة
25. Do not (thou) return.	25. ما ترجع شي
26. Later on we will see the minarets. (a)	26. من دابا شوي نشوفوا المناير
27. After he filled the carafe he gave me to drink.	27. بعد ما عمّر البرادة شرّبني (او اعطاني نشرب)
28. The army went out at day-break.	28. خرج العسكر على الفجر
29. Do not (thou) speak wickedly (badly).	29. ما تهدر شي بالقباحة
30. He did it badly.	30. عمله قبيح

Pronunciation of the foregoing.

26. ... *menáir* ...

COMPOSITION 54.

I do not like him who speaks badly (wickedly) (Ex. 30) to morrow—I will begin (Ex. 38) to work (Comp. 29).—The

(a) Minarete and almenara come from the Arabic word منارة *menara*, noun of place, which signifies *literally*, the spot where the light is placed, candlestick lighthouse.

physician (86) will arrive (156) to morrow morning.—The day after to morrow I will speak with the watchmaker.—I do not wish to work any more.—My daughter (65) is more beautiful (Ex. 7) than the Empress (Comp. 12).—My master is wise (Ex. 14) but roguish (Ex. 31).—No more than three soldiers came (74).—Each day (142) it pleases me (Comp. 40) more and more. —We saw him beyond the river.—He did it well.—I do it better.—I will fold (Ex. 39) the paper (70) better than you. —This handkerchief (Comp. 9) is better than thine.—Hast thou brought anything else?—I have not brought anything. —I will not spend less than you.—How many dollars have you spent?—I have spent at least two hundred dollars.— How many horses were in the camp?—There were at the least two thousand horses.—Will you come to morrow with me to the mountain?—If you do not come, at least send your son. —How many horses shall we need to go to Fez?—At least five horses.—Tell him to give us at the least one mudd of barley. —They were all there except the Vizir (Ex. 7).—While they were sleeping they stole (Ex. 31) all that was in the house. —I think (Ex. 40) often upon the orphans (Ex. 40).—The master craftsman thinks much about his mother.—They have brought much *wine*.—Many people have come.—You ar very angry (Ex. 14).—He is very tired (Ex. 14).—It has not tired (Ex. 39) me at all (Ar. nothing).—I fear (Ex. 35) nothing. —This is good (Ex. 39) for nothing.—I dont know anything (Ar. *I do not know nothing*).—Hast thou brought anything else?—No more than this.—I do not like either this or that. —Neither Joseph nor Ali have worked today.—I believe that ten thousand men have arrived at the enemies camp.—It

doesn't matter, although twenty thousand may come we will conquer (Ex. 44) them easily.—God will be with us and there is no conqueror (Ex. 26) but God.—I have never tasted so good a wine as this.—Oh God; help me.—He will come or he will write a letter.—Give me the horse or the money.—Oh that I may sleep to night!—Oh that he may arrive well! (in health!). —Oh that he had written yesterday!—Oh that thou mayest gain (Ex. 30) much money!—Oh that thou wouldst buy me a cap!

EXERCISE LV.

1. For whom are these books?	1. لمن هذوم الكتب
2. For my master.	2. لمعلمي
3. Why dost thou buy those oranges?	3. لاش كتشري هذوم الليشين
4. To eat them.	4. باش ناكلهم
5. Why dost thou look at the sky?	5. لاش كتشوف في السما
6. To see the moon.	6. باش نشوف القمر
7. Thou answerest worse than thy brother.	7. انت كتواجب اقبح من اخاك
8. Excuse me if I have inconvenienced thee. (a)	8. اسمح لي اذا بسلت عليك (او صدعتك)
9. With your porrnission I will speak about this affair.	9. اسمح لي نتكلم على هذا الامر

(a) بسل *bessel*, صدع *ssadda*, نقم *nakkam*, and نكد *nakked*, signify be inconvenienced, importuned.

10. He has done it perfectly.	10. عملة مستقم (a)
11. The interpreter speaks Arabic perfectly: (b) but he does not know Spanish.	11. الترجمان كيهدر بالعربية متقونة (او مستقمة) لكن ما كيعرف شي الصبنيولة
12. I understand Arabic: but I cannot speak it.	12. انا كنفهم العربية ولاكن ما نقدر شي نهدر بها
13. We eat poorly.	13. احنا كناكلوا بالمسكنة
14. He speaks little, but with wisdom.	14. هو كيتكلّم شوي لكن بالعقل
15. I have heard a few words.	15. انا سمعت شوي ذالكلام
16. We have little work.	16. عندنا شوي ذالخدمة
17. I will learn little by little.	17. نتعلّم بشوي شوي
18. We will sit down a little.	18. نجلسوا واحد الشوي
19. I will drink a very little.	19. نشرب واحد الشويوش
20. He will be worth twenty dollars more or less.	20. يسوى عشرين ذالريال زايد ناقص
21. Why art thou working?	21. علاش كتخدم
22. I am working for my father.	22. كنخدم على بابا
23. I have done it for thee.	23. عملته على سبّتك
24. Have the artillerymen died?	24. ماتوا الطبجيّة

(a) See note a page 197.

(b) متقون *metkûn.* Passive participle of the verb تقن *tekan* he possesed some tougue, or facultly.

25. By God, may he be exalted, they have died! (a)	25. وحقّ الله تعالى إلّا ماتوا
26. Let them rest in peace! (Lit. May God have mercy on them).	26. الله يرحمهم
27. They took us out forcibly.	27. خرّجونا بالزز
28. Here they sell by pounds or by ounces, as thou desirest.	28. هنا كيتباعوا بالرطل او بالوقيّة كيف تحبّ
29. He gave me two ducats for my work.	29. اعطاني مثقالين على خدمتي
30. I will sell it all to thee for one thousand ducats.	30. نبيعه لك كلّه بالف مثقال
31. We are ready to die for our conutry.	31. احنا موجودين باش نموتوا على بلادنا
32. The sewant has gone for the doctress.	32. المتعلّم مشى مورا الدوا
33. They sent me (to procure) for charcoal.	33. سيفطوني مورا الفحم
34. Desirest thou to exchange thy horse for my mare?	34. كتحبّ تبدّل العود ديالك بالعودة ديالي

(a) After the oath forms حقّ الله *hhakk allahû*, and والله *u-allahu* (123) the affirmative verb is repeated but is preceded by the particle إلّا *illa*; e.g.: والله إلّا ماتوا *u-allah illa matû.*

35. Where did he pass (towards?)	35. من اين جاز
36. He has not passed hereabouts nor there, nor above nor below, nor behind, nor in front.	36. ما جاز لا من هنا ولا من ثمّ لا من فوق ولا من تحت لا من الورا ولا من قدّام
37. He did not go out for (by reason of) fear.	37. ما خرج شي بالخوف
38. If thou sellest at this price thou wilt gain ten per cent.	38. اذا تبيع بهذا الثمن تربح عشرة في الميّة
39. He wishes to collect five per cent per month of interest.	39. هو كيحب يتخلّص (a) خمسة في الميّة ذالفايدة كلّ شهر
40. He was travelling by sea.	40. هو كان مسافر في البحر
41. I dont like travelling by land.	41. ما كيعجبني شي نسافر في البرّ

Pronunciation of the foregoing.

8. ... *besselt âlîc* (or *ssedda-atek)*
11. ... *metkûna.*
26. *Allah ierhhemum.*
31. ... *mûjûdîn.*
39. ... *îtekhalles* ...

COMPOSITION 55.

Why hast thou sold (Ex. 35) the sword? (Comp. 24)

(a) تخلّص *tekhlles,* he collected, was paid.

—Because I have no money.— Why will that ruddy (Ex. 29) man look (Ex. 40) at me?—Because he desires (Ex. 32) to know thee (Comp. 29)—I am seated because I do not wish to work (Comp. 29) uselessly. —The prisoners (Comp. 15) went out (43)suddenly from the prison.—First he built (Comp. 36) a fort (Comp. 38) and then a house for him--self. —Probably the mail courier will not come (168) today.—May be he will come.—Perhaps he passed the night (Comp. 34) at the fondack.—May be he is remaining on the road.—He does it intentionally.—What dost thou answer me? (Ex. 40)—I tell thee what he has given me nothing.—I have nothing to do with him; it is necessary that thou hand me the money.—I beseech thee to have patience with me.—Probably I will hand it thee during this month.—Probably he will come to see me. —Per--haps he wrote the letter and they have not received it.—Per--chance a letter has come for me?—At day break we hear the cannon shot (Comp. 29).—I was kneeling when they en--tered my room.—I pray on my knees.

EXERCISE LVI.

1. They will judge according to law.	1. يحكموا على موجب الشرع
2. I will go to sleep according to thy wish.	2. نمشي ننعس على مرادك
3. According to what I have undesrstood the weaver does not wish to bet.	3. كيف فهمت الدراز ماكيحب يتخاطر شي

4. I will do it in accordance with the opinion of the wise men (the learned).	4. انا نعمله على الراي ذالعلما
5. Each one works according to what he is able.	5. كلّ واحد يخدم قدّ ما يقدر
6. Do thou as thou best may (or). Do thou thy utmost.	6. اعمل قدّ ما تقدر (او اعمل جهدك)
7. Thou cants travel safely.	7. تقدر تسافر بالامان
8. Art thou going to send me the weights? (the balance.).	8. ما شي تسيفط لي الميزان
9. Yes, Sir. just now.	9. نعم يا سيدي دابا عاد
10. Dost thou wish to help me? (Comp. 40).	10. تحبّ تعاوني
11. Yes, Sir. With much pleasure.	11. ايه ياسيدي على راسي و على عينيّ
12. If thou help me I will give thee a present.	12. اذا تعاونّي نعطيك واحدالهدية
13. Have you finished the building.	13. كمّلتوا البني
14. Yes. We finished it yesterday.	14. اي كمّلناه البارح
15. Dost thou like cuttle-fish (lit. does cuttlefish please thee).	15. كيعجبوك اللواين

16. Yes. I like them very much (lit. they please me very much).	16. ايه كيعجبوني بالتزاف
17. I see him always (cons-tantly) in the street.	17. ديما كنشوفه في الزنقة
18. The lazy man always is in the street.	18. المعكاز دايمًا في الزنقة
19. Seek thou always the opinion of the wise man.	19. ابتش ديما على الراي ذ الحكيم
20. I will ever remember (Comp. 38) God.	20. على الدوام نتفكّر الله
21. He took the money silently	21. قبض الدراهم بالسكات
22. I do not wish to go *without* a musket.	22. ما كنحبّ شي نمشي بلا (او من غير) مكحلة
23. Without doubt he will come today.	23. اليوم يجي بلاشكّ
24. They have told me that the Administrators are in the Custom-house, but I did not see them.	24. قالوا لي الامنا في دار العشور لكن انا ما شفتهم شي
25. Without me you cannot assemble to amuse your-selves. (a)	25. من غيري ما تنجمعوا شي تتفرّجوا

(a). It should be noted that the Particle بلا vulgarly requires to be followed by a Suffixed pronoun preceded by بـ, e. g.: Without me بلا بيّ *belá biia: bela bik*, without thee, etc. etc.

26. Without thee we cannot (assemble) do anything.	26. من غيرك ما نتجمعوا شي نعملوا حتى شي
27. He loves no one except his wife.	27. هو ما كيحب غير امراته
28. I think only of God.	28. ما كنخمم الا في الله
29. The attorney will speaking about the law suit. (Case, question, claim acu-sation).	29. الوكيل كان يهدر على الدعوة
30. Above every thing love God.	30. حب انت الله اكثر من كل شي
31. He was travelling (moun-ted) on a mule.	31. كان مسافر راكب على واحد البغلة
32. The dishes are on the table.	32. الطباسيل على المايدة
33. All of them went out su-ccessively.	33. كلهم خرجوا مورا بعضهم
34. I also have quarrelled withthe neighbour.	34. حتى انا خاصمت مع الجار
35. My wife also has quarrelled with the neighbours.	35. حتى امراتي خاصمت مع الجيران
36. Nor do I wish to quarre with that drunkard.	36. حتى انا ما كنحب شي نخاصم مع هذاك السكران
37. Didst thou not enjoy thy self? (Ex. 41) Nor I either! (Lit I likewise)	37. ما تفرجت شي انا كذالك

38. It is as small as a flea.	38. هو صغير قدّ البرغوثة
39. It is as big as a camel.	39. هو كبير قدّ الجمل
40. Thou art as big as I.	40. انت كبير قدّي
41. I weigh as much as thee.	41. انا كنوزن قدّك

Pronunciation of the foregoing.

5. ... *kadd ma îkdar.*
6. ... *kadd ma tekdar* (or ... *juhdek).*
18. *Al mâgâz. ...*
29. *Al-ûkîl ... dâûûa ...*
31. ... *rakeb ...*
35. ... *jîran.*

COMPOSITION 56.

Thy sons rose early.—The servants rose earlier than thou. —The boys (little boys) came very early.—Art thou still writing?— Is he still sewing?—Thy mother is not awakened yet.— We have not yet supped.— Dost thou wish a cigarette? Take! (i.e. Take one).—He sleeps calmly.—They hid themselves behind the door.—He was meditating (Ex. 40) sadly upon the death.—He was, sadly upon his father's grave.—Finally he said he would not go out from his house. I desire that thou employ the time usefully.—Let us go! we will go to the garden. —Truly he deserves (Comp. 43) the wage.—I write sometimes at night.— I go out often to the garden.—The tailor and the shoemaker were drunk.—The muleteers and the cameldrivers arrived very early.— I have not yet eaten (dined).— Have you not prayed yet ? —We have not prayed yet.—Have they not yet bought the basin (Ex. 42).—They have not bought it yet. —The physician has not cured me yet.—He will come and he will cure thee if God will. —It is finished thanks to God!.





APPENDIX I.

MOORISH MEASURES WEIGHTS AND MONIES.

MEASURES OF LENGTH.

Kama.—قامة *kama* sing.; قامتين *kamtaîn* dual; قامات *kamats* pl. نصّ قامة *nuss kama,* half a kama. Inches cen-timetres.

Kala.—قالة *kala* sing.; قالتين *kaltaîn* dual; قالات *kalats* pl.; نصّ قالة *nûss kala,* half a kala. ثلث قالة *tûlt* or *tûlût kala,* third of a kala. ربع قالة *rbaa* or *erbaa* or *ruba* or *rûbûa kala,* fourth of a kala; ثمن قالة *tûmn* or *tûmûn kala* or ثمن ذالقالة *tumun del-kala,* an eighth of a kala.

Draa.—ذراع *draa* or *derâa,* ذراعين *draîn* dual, ذروع *dûrûa* (pl.) (lit. اذرع *adrûa).* نصّ ذراع *nûss draa,* half a draa. ربع ذراع *rbaa* (or *erbaa) deraa,* etc. etc.

Pace.—خلفة *khalfa,* sing. or خطوة *khatûa;* خلفات *khalfats* pl. or خطوات *khatûat.*

Foot.—قدم *kdem* or *kedem,* sing. اقدام *kdam* or *kedam* pl. (lit. *akdam.*)

Span.—شبر *shber* or *sheber* sing.; شبرين *shberaîn* dual; اشبار *shbar shebar* (lit. *ashbar.*)

Hand.—فتر *fter* or *feter* sing.; فترين *fétraîn* dual.

League.—فرسخ *fersakh;* sing.; فراسخ *ferasakh* or *frasakh* pl. or ساعة *sáâá* (hour.)

Mile.—ميل *mîl* sing.; اميال *mîal* pl. (for lit. *amîal*).

In some place a land measure called مرجع *marjáá,* (dual مرجعين *marjaaîn,* pl. مراجع *mrajaa* or *marajaa*) is used. It contains 384 square kalas.

MEASURES OF CAPACITY.

LIQUIDS.

Kola.—قلة *kolla* sing.; قلتين *koltaîn,* dual; قلل *klel* or *kalel,* pl.; نص قلة *nûss kolla,* half a kola, etc. etc.

Quarter.—ربعية *rubaî* or *rubaîîa.*

Stone.—(Half a quarter) (lit. eighth) ثمنية *tsumnîîa,* half a sotne. نص ثمنية *nûss tumnîîa,* etc. etc.

This measure is used for *oil* only which is the only liquid of commercial importance in Morocco. There is another mea--sure however for *milk* which varies in size in different localities namely كيل *kaîl,* dual; كيلين *kailaîn,* pl. اكيال *kîal* or *akîal,* half a kail; نص كيل *nuss kaîl.*

DRY MEASURE.

Mudd.—مد *mudd,* sing.; Used for Grain; مدين *mûddaîn,* dual; pl. مدود or امدود *mdûd, medûd mdad* or *amdad,* half a mudd; نص مد *nûss mûdd,* quarter mudd; ربعي *rubaîi* or *rubaîî,* eighth, تمني *tumnî* or *tumnîî,* half an eighth of a mudd; نص ثمني *nûss tumnîî.*

The mudd varies greatly in size in different localities.

WEIGHTS.

Hundredweight.—قنطار *kantar;* قنطارين *kantaraîn* dual; قناطر *kenatar* or *kenatûr.* نص قنطار *nûss kantar,* half kantar; ربع

rbaa or *rubâ* sing.; ربعين *rubaîn* dual; ربعات *rbaat rbaat* or *rubaat* pl.; نص ربع *nûss rbaa,* half a quarter (a stone) وزنة *uézna,* a quarter of a quarter (half a stone.)

NOTE. In some parts of the west coast a nother *dry measure,* called the خروبة *kharroba,* dual, خروبتين *kharrobtaîn* pl. خرارب *khrâreb* or *khorareb,* is used.

Pound.—رطل *rtal* or *ertal* sing.; رطلين *ertlaîn* or *rtalaîn* dual; ارطال *artal* and رطول *rtul* or *ertel* pl.; نص رطل *nûss rtal,* half apound; اربع اواق *arbaa ûak,* quarter a pound (lit. tr. 4 ounces.

Ounce.—وقية *ukîîa* sing.; وقيتين *ukîîtaîn* dual; اواق *ûak* and وقيات *ukîîat* pl.; نص وقية *nûss ûkîîa,* half an ounce; ربع وقية *rbaa ûkîîa,* quarter ounce.

Ducat.—مثقال sing. *metskal;* dual مثقالين *metskalaîn*; pl. مثاقل *metsakel* or *mtakel.* (a)

Nûaîa.—نواية *nuaîîa* pl. نوايات *nuaîîats.* (a)

The equivalents in European weights of the foregoing are not given because they vary greatly in different localities even though known by the words given above.

MONIES.

GOLD.

Moorish gold pieces.— بندقي *bendki* or *béndek,î* pl. بنادق *bnadek* or *benaduk.* Value 65 ounces (ûkias). Half bendki نص بندقي *nûss bendekî* 32½ ounces.

SILVER.

Ducat.—(An imaginary piece money) مثقال *metkal* sing.; dual

(a) These two weights are those used for Gold, silver precious stones, and perfume essences.

مثقالين *metzkalaîn,* pl. مثاقل *mtakel* or *metakel.* Value 10 ounces 40 moozûnats.

Derham of 4 *ounces.*—درهم ذاربع اواق *derham d-arbaa ûak,* pl. in ات. Value 4 ounces or 16 moozûnats.

Derham of 10 *moozûnats.*—درهم دعشرة وجوة *derham d-aashra ûjûh.* Value 2 ½ ounces or 10 moozûnats.

Derham of 8 *moozûnats.*—درهم ثمنية وجوة *derham temnî ujûh.* Value 2 ounces or 8 moozûnats.

Derham of 7 *moozûnats.*—درهم دسبع وجوة *derham de-sebaa ûjûh.* Value 1⅓ ounces or 7 moozûnats.

Derham of 4 *moozûnats.*—درهم ذاربع وجوة *derham d-arba ûjûh* or وقية *ukîia*; pl. اواقى *aûak.* Value 1 ounce or 4 moozûnats.

Moozûna.—(Imaginary value) (a) sing. موزونة *mûzûna,* dual وجهين *ûjhaîn* (literally translated "two faces"), pl. موزونات *mûzûnats* or وجوة *ûjûh* (lit. "to faces").

COINS ISSUED BY THE LATE SULTAN MULEY AL HASSAN AND PRESENT SULTAN MULEY ABD-AL-AZIZ.

1ts. *Dollar* ريال *rîal* (invariable for dual and pl.), 5 pesetas Spanish.

2nd. *Half dollar.*—نص ريال *nûss rîal,* pl. نصاص الريال *nssass er-rîal.* 2½ pesetas Spanish.

3rd. *Quarter dollar.*—ربع الريال *rbaa* or *rûba er-rîal,* pl. in ات *at,* 1¼ pesetas Spanish.

4th. *Derham hassanî.*—Half peseta 1ts. درهم حسنى *derham hassanî;* 2nd. زوج بلايين *zûj blaîn;* 3rd. قرش *kersh* or *guersh,* pl. قروش *krush* or *grûsh* 50 centimos of a Spanish peseta.

(a) Value 6 fluses.

5th. *Belîun.*—1st. نص حسني *nûss hasanî;* 2nd. بليون *belîûn;* 3rd. قريش *krîîesh* or *grîîesh* pl. in ات *at.* 25 centimes of a Spanish peseta.

COPPER.

Piece of 4 fluses.—اربعة دالفلوس *arbaa dal-flûs* or *felûs.*

Piece of 2 fluses.—1st. زوج فلوس *zûj flûs;* 2nd. ثمنية *temnîa* (a)

Piece of 1 flûs.—فلس *fels* pl. فلوس *flûs.* In the vicinity of Te-tuan the *fels* is called also ضبلون *doblon* pl. *dbalen* or *débulen.*

As at present foreing monies are even more commonly in use in Morocco than Moorish coins it is thought advisable to give the names of the foreign most knwen generally current amongst the Moors.

GOLD.

Spanish.

Doubloon.—Sing. ضبلون *doblon,* pl. ضبالن *dbalen.* Value 1 ounce of gold.

Half doublan.—Sing. نص ضبلون *nûss doblon* ½ an of gold.

5 dollar piece.—1st. ليبرة *libra,* pl. in ات *at;* 2nd. ربع ضبلون *rûba doblon,* pl. in ات *at.*

British.

£ *Sterling.*—ليبرة نڭليزة *libra inglîza.*

French.

Louis d'or.—لويز *luîz.* 20 franc piece.

Half louis d'or.—نص اللويز *nûss al-luîz;* 10 franc piece.

Quarter louis d'or.—الريال ذهب *er-rîal dhab;* 5 franc piece.

(a) The word *temnia,* which signifies "eight" daibtless has its origin in some ancient money whose value was the fourth of a flûs

SILVER.

Spanish.

Dollar.—1st. دورو *dûro,* (inv. dual and pl.); 2nd. ريال *rîal* (inv. dual and pl.); 3rd. ريال كبير *rîal kbîr;* 4th. ريال بو مدفع *rîal bû medfaa.*

Half dollar.—نصّ الريال *nûss er-rîal* sing.; نصاص دالريال *nessass der-rîal* pl.

Quarter dollar.—ربع الريال *ruba er-rîal* sing.; ربعات الريال *rubat er-rîal* pl.

2 pesetas piece.—1st. زوج بسيط *zûj bésasét;* 2nd. زوج بساسط *zûj bsaset.*

1 peseta piece.—بسيطة *besseta.*

2½ real vellon piece.—زوج بليون و نصّ *zûj beliûn û nûss.*

Half peseta.—زوج بلاين *zûj blaîn.*

Real of vellon.—بليون *belîun;* pl. بلاين *blaîn.*

French.

5 franc piece.—1st. ريال فرنسيس *rîal fransîs;* 2nd. ريال صغير *rîal saghéér.*

COPPER.

Spanish.

10 centimos of a peseta.—عشرة وجوه *aashra ûjûh.*

5 centimos of a peseta.—خمسة وجوه *khamsa ûjûh.*

As it is hardly possible to give a general idea of the moors method of couting money the form in which they reckon, is indicated in detail as follows, beginning with the "flus."

1.	Flûs.	فلس	*filss.*
2.	»	ثمنية دالفلوس or. زوج فلوس	*Zûy flûs,* or *temnîa del-flûs.*
3.	»	نصّ موزونة	*Nûss mûzûna.*
4.	»	1st. اربعة دالفلوس	*Arbaa del-flûss.*
		2nd. ستاشر فلس	*Settashar fîlss.*

5. Flus.	1st.	خمسة دالفلوس	*Khamsa del-flûs.*
	2nd.	عشرين فلس	*Aashrîn filss.*
6. «		موزونة	*Mûzûna.*
7. »		موزونة و فلس	*Mûzûna û filss.*
8. «		موزونة و ثمنية	*Mûzûna û temnîa.*
9. »		موزونة و نص	*Mûzûna u nûss.*
10. »		وجهين غير ثمنية	*Ujaîn ghaîr temnîa.*
11. »		وجهين غير فلس	*Ujaîn ghair filss.*
12. »		وجهين	*Ujaîn.*
13. »		وجهين و فلس	*Ujaîn û filss.*
14. »		وجهين و ثمنية	*Ujaîn û temnîa.*
15. »		وجهين و نص	*Ujaîn û nûss.*
16. »		ثلاثة غير ثمنية	*Tlata ghair temnîa.*
17. »		ثلاثة غير فلس	*Tlata ghaîr filss.*
18. »		ثلث وجوه	*Telt ûjûh.*
19. »		ثلاثة و فلس	*Tlata û filss.*
20. »		ثلاثة و ثمنية	*Tlata û temnia.*
21. »		ثلاثة و نص	*Tlata û nûss.*
22. »		اربعة غير ثمنية	*Arbaa ghaîr temnîa.*
23. »		اربعة غير فلس	*Arbaa ghîr filss.*
24. »	1st.	اربع وجوه	*Arbaa ûjûh.*
	2nd. or	درهم فلوس	*Derham flûs.*
	3rd. or	وقية	*Ukîia.* (ounce).
	etc.	etc.	etc.
30. »	1st.	خمسة وجوه	*Hhamsa ûjûh.*
	or	خمسة موزونات	*Hhamsa mûzûnatz.*
	etc.	etc.	etc.
36. »		ست وجوه	*Sett ûjûh.*
	etc.	etc.	etc.

42. » سبع و جوه *Sebaa ûjûh.*

etc. etc. etc.

48. » 1st. ثمنية و جوه *Temnîa ûjûh.*

etc. etc. etc.

2nd. or وقيتين *Ukîîtaîn.* (2 ounces 8 mu-zûnatz).

etc. etc. etc.

66. » احداشر موزونة *Hdashar mûzûna.* (11 mu-zûnâtz etc.).

72. » 1st. اثناشر موزونة *Tnashar mûzûna.* (12 mû-zûnatz).

2nd. or ثلث اواق *Telt aûak.* (3 ounces).

etc. etc. etc.

96. » 1st. ستاشر موزونة *Settashar mûzûnatz* (16 mû-zûnats).

2nd. or اربعة اواق *Arbaa ûak.* (4 ounces).

120. » خمسة اواق *Khamsa ûak.* (5 ounces).

etc. etc. etc., and so on to.

10 Ounces. }
1 Metzcal. } مثقال *Metzkal.* (10 ounces).

MEASURES OF TIME.

Century { قرن *karn.* sing.
قرنين *karnaîn.* dual.
قرون *korûn.* pl.

Year. { 1st. { عام *aám.* sing.
عامين *aamaîn.* dual.
عوام *aaûam.* pl. not used.
2nd. { سنة *sena.* sing.
سنين *snîn* or *senia.* pl.

Month. { شهر *shar* or *shaher.* sing.
شهرين *shahraîn.* dual.
شهور *shûr* or *shehûr.* pl. }

The Moslem year has twelve months the names and sequen--ce are as follow:

1st. محرم *mohârrem* or vulgarly العشور *al ashûr.* It has 30 days.

2nd. صفر *ssafar* or vulgarly, شاع العشور *shaa al-ashûr.* It has 29 Days.

3rd. ربيع الاول 1st. *rabîa al-ûûel* المولود 2nd. *al-mulud* It has 30 days.

4th. ربيع الثاني 1st. *rabîa et-tanî* شاع المولود 2nd. *shaa al-mûlûd.* It has 29 days.

5th. جمادى الاول *jûmada al-ûûel.* It has 30 days.

6th. جمادى الثاني *jumada et-tanî.* It has 29 days.

7th. رجب *réjéb,* or *rjeb.* It has 30 days.

8th. شعبان *shaaban.* It has 30 days.

9th. رمضان *ramdan,* or *ramadan.* It has 30 days. See page 115.

10th. شوال *shual,* or. vulgarly. العيد الصغير *al-aîd ess-ssagher.* I has 29 days.

11. ذو القعدة *dul-kaada,* or. vurgarly. بين الاعياد *baîn al-aaîad;* It has 30 days.

12. ذو الحجة *dul-hajja,* or vulgarly العيد الكبير *al-adî al-kébîr.* It has 29 days-and in 30 days.

All the months commence with the moon.

Week. جمعة sing. *jumaa.* dual. جمعتين *jumataîn* pl. جمعات *jumast.*

The week is divided into seven days whose names are as follows:

Sunday.	نهار الاحد	*nehar al-hhad.*
Monday.	نهار الاثنين	*nehar letnîn* or *el-letnîn.*
Tuesday.	نهار الثلاثة	*nehar et-telata.*
Wednesday.	نهار الاربعة	*nehar al-arbaa.*
Thursday.	نهار الخميس	*nehar al-khemîs.*
Friday.	نهار الجمعة	*nehar al-jimûaa* (for *jûmuaa*).
Saturday.	نهار السبت	*nehar es-sebt.*

Day. — { يوم *Iûm.* sing. / يومين *Iûmaîn* dual. / ايام *Iîam* (for *aîîam*). pl. } Day of 24 hours.

The day time, i.e. time during which the sun is above the ho--rizon. نهار *nehar* sing. نهارات *neharat* pl.

The Moors use the following terms to indicate the diffe-rent periods of the day.

1st.	الفجر	*al fjer,* or *féjér* (for *al-fejir*) Day break.
2nd.	الصباح	*ess-ssebah,* early morning.
3rd.	الضحى	*ed-deha* 8. a. m.
4th.	الضحى العالي	*ed-deha al-aalî,* about 10 a. m.
5th.	الاولي	*al-ûûlî,* or *al-ûûélî* } Midday.
	الاعلام	*al-aalam.*
	الزوال	*es-zaûal.*
6th	الظهر	*ed-dhor* (lit. *dohr*). See page. 277.
7th.	العصر	*al-âssar* (lit *assr*). See page. 277.
8th.	المغرب	*al-maghreb.* See note of page 210 sunset.
9th.	العشا	*al- âsha* See page 277.
10th.	نص الليل	*nûss al-lîl,* midnight.

Moors who undesrstand the hour of theo clock count them in the same manner as Europeans, and express them by the car--dinal numbers thus "the one", the two, three" etc. e. g:

Hour. — ساعة *saâá.* sing.
ساعتين *sââtaîn.* dual.
ساعات *saats.* pl. and سوايع *suaîa.*

Half hour. نص ساعة *nâss-sââá.*

Quarter hour ربع ساعة *râba sââá.*

Five minutes.

1ts. درج *darj.* sing. — literally tr. "Step"
درجين *darjaîn* dual.
Ten minutes.
ادراج *draj* (for *adraj*). pl.

2nd. قسم *kasm.* sing. — literally tr. Division.
قسمين *kasmaîn* dual.
قسمات *kasmats* pl.

THE ERA OF THE HEGIRA.

The Era used by the Arabs and indeed by all mohammedans is called the *hégira,* هجرة *higra,* (i.e. Emigration, abandon--ment flight), and it began on the day in which mohamed fled from Mecca to medina. The first year of the Hegira began on 16·July 622 of the Christian era.

The years composing the Hegira era are lunar and contain eleven days less than our solar years.

The Hegira era is divided into cycles of 30 years of which 19, called common, are of 354 days, and the remaining 11, called intercalated, have one more that is 355 days each. The intercalated years of the cycle are Nos. 2, 5, 7, 10, 13, 16, 18, 21, 24, 26 and 29.

The correspondence of the Hegira years with those of the Christian era is found by the following method.

Divide the Hegira year by 33, then subtract the quotient from the divided (the given Hegira year), and add 622 to the difference.

To find the Hegira year corresponding to any given Christian year, subtract 622 from the given year, divide the resulting difference by 32, and add the quotient to the divided.

EXAMPLES.

Let 1286 be the hegira year to which it is desired to find the corresponding Christian year.

$1286 : 33 = 38 \frac{32}{33}$ (say 30).

$1286 : 39 = 1257$ $622 = 1869$—The Christian year required.

Let 1869 be the Christian year to which it is desiret to find the corresponding hegira year.

$1869 - 622 = 1247$.

$1247 : 32 = 38 \frac{31}{38}$ (say 39).

$39 + 1247. = 1286$ the Hegira year required.

NOTE. The years are divided by 33 and 32 respectively for the reason that Christian year makes 33 of the Hegira, and "vice versâ"

CHRONOLOGICAL TABLE.

Shewing the dates of the Hegira era corresponding to the Christian years from 1872 to 1972.

The asterisk indicates the Hegira intercalated' years and the D, the day of the week. The line____ ever the year closes the Hegira cycle of 30 years.

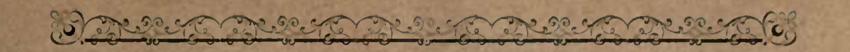
Era of the J. C.	Era of the Hegira.					
1872	1289	March	11	D.	2	i. e. Monday.
1873	1290	»	1	D.	7	i. e. Satuday. etc.

Era of the J. C.	Era of the Hegira.					
1874	1291	February	18	D.	4	
1875	1292*	»	7	D.	1	
1876	1293	January	28	D.	6	
1877	1294	»	16	D.	3	
1878	1295	January	5	D.	7	of 1878
	1296	December	26	D.	5	
1879	1297*	»	15	D.	2	
1880	1298	»	4	D.	7	
1881	1299	November	23	D.	4	
1882	1300*	»	12	D.	1	
1883	1301	»	2	D.	6	
1884	1302	October	21	D.	3	
1885	1303*	»	10	D.	7	
1886	1304	September	30	D.	5	
1887	1305	»	19	D.	2	
1888	1306*	»	7	D.	6	
1889	1307	August	28	D.	4	
1890	1308*	»	17	D.	1	
1891	1309	»	7	D.	6	
1892	1310	July	26	D.	3	
1893	1311*	»	15	D.	7	
1894	1312	July	5	D.	5	
1895	1313	June	24	D.	2	
1896	1314*	»	12	D.	6	
1897	1315	»	2	D.	4	
1898	1316*	May	22	D.	1	
1899	1317	»	12	D.	6	

Era of the J. C.	Era of the Hegira.				
1900	1318	May	1	D.	3
1901	1319*	April	20	D.	7
1902	1320	»	10	D.	5
1903	1321	March	30	D.	2
1904	1322*	»	18	D.	6
1905	1323	»	8	D.	4
1906	1324	February	25	D.	1
1907	1325*	»	14	D.	5
1908	1326	»	4	D.	3
1909	1327*	January	23	D.	7
1910	1328	»	13	D.	5
1911	1329	»	2	D.	2
	1330*	December	22	D.	6
1912	1331	»	11	D.	4
1913	1332	November	30	D.	1
1914	1333*	»	19	D.	5
1915	1334	»	9	D.	3
1916	1335	October	28	D.	7
1917	1336*	»	17	D.	4
1918	1337	»	7	D.	2
1919	1338*	September	26	D.	6
1920	1339	»	15	D.	4
1921	1340	September	4	D.	1
1922	1341*	August	24	D.	5
1923	1342	»	14	D.	3
1924	1343	»	2	D.	7
1925	1344*	July	22	D.	4

Era of the J. C.	Era of the Hehira.				
1926	1345	July	12	D.	2
1927	1346*	»	1	D.	6
1928	1347	June	20	D.	4
1929	1348	»	9	D.	1
1930	1349*	May	29	D.	5
1931	1350	»	19	D.	3
1932	1351	»	7	D.	7
1933	1352*	April	26	D.	4
1934	1353	»	16	D.	2
1935	1354	»	5	D.	6
1936	1355*	March	24	D.	3
1937	1356	»	14	D.	1
1938	1357*	»	3	D.	5
1939	1358	February	21	D.	3
1940	1359	»	10	D.	7
1941*	1360	January	29	D.	4
1942	1361	»	19	D.	2
1943	1362	»	8	D.	6
	1363*	December	28	D.	3
1944	1364	»	17	D.	1
1945	1365	»	6	D.	5
1946	1366*	November	25	D.	2
1947	1367	»	15	D.	7
1948	1368*	»	3	D.	4
1949	1369	October	24	D.	2
1950	1370	»	13	D.	6
1951	1371*	»	2	D.	3

Era of the J. C.	Era of the Hegira.				
1952	1372	September	21	D.	1
1953	1373	»	10	D.	5
1954	1374*	August	30	D.	2
1955	1375	»	20	D.	7
1956	1376*	»	8	D.	4
1957	1377	July	29	D.	2
1958	1378	»	18	D.	6
1959	1379*	»	7	D.	3
1960	1380	June	26	D.	1
1961	1381	»	15	D.	5
1962	1382*	»	4	D.	2
1963	1383	May	25	D.	7
1964	1384	»	13	D.	4
1965	1385*	»	2	D.	1
1966	1386	April	22	D.	6
1967	1387*	»	11	D.	3
1968	1388	March	31	D.	1
1969	1389	»	20	D.	5
1970	1390*	»	9	D.	2
1971	1391	February	27	D.	7
1972	1392	»	16	D.	4



APPENDIX II.

THE IRREGULARITIES OF THE MOORISH DIALECT OF ARABIC.

In the beginning of this work we mentioned, and we have had occasionally to revert to it, that the *vulgar Arabic* wanders very frequently from the rules of *classical* or *literal* Arabic. To make the difference more easily understood we propose to show in this appendix the principal irregularities observable in the Arabic vulgar of Morocco when compared with the literal both as regards the preliminary observation we made and in rela-tion to all the parts of speech:

PRELIMINARIES IDEAS.

§ 1. LETTERS OF THE ALPHABET.

1st. The pronunciation of some letters of the alphabet is different to that which they have in other moslem countries, and even within the Moorish Empire one finds different pro-nunciations of the same letter, as has been shewn in chapter II page 2.

2nd. The initial *alif,* (both the "uniting" and "separa-ting") is frequently suppressed in the vulgar speech.

EXAMPLES.

Vulgar.	Literal.
آمراة *mraa,* woman.	آمْرَأَةٌ *emratun.*
احمد *hhmed,* Hamed.	أَحْمَدُ *ahmadu.*
امواج *muaj,* waves.	أَمْوَاجٌ *amuajun.*

3rd. When the hamzated *alif* is initial a *lam,* is frequently placed before it.

EXAMPLES.

Vulgar.	Literal.
لارنب *larneb,* hare.	أَرْنَبٌ *arnabûn.*
لامين *lamîn,* administrator.	أَمِينٌ *amînûn.*

4th. The hamzated *alif* is sometimes changed into و.

EXAMPLES.

Vulgar.	Literal.
وخّر *ûkhkhar* or *ûkahkhar,* he hindered.	أَخَّرَ *akhkhara.*
ونيسة *ûnîsa, (f.)* intimate friend.	أَنِيسَةٌ *anîsatun.*

5th. Ordinarily the *alif* of the article preceding a word beginning with a hamzated *alif* is not pronounced, and in this event the *lam* of the article takes the *fatha.*

EXAMPLES.

Vulgar.	Literal.
لابيض *l'bîad (adj.* or *noun)* the white.	الأبيضُ *al-abîadu.*
لاحمر *lehhmar (adj.* or *noun* the red.	الأحمرُ *al-ahmaru.*

6th. The letters ض and ظ are sometimes changed into ط.

EXAMPLES.

Vulgar.	Literal.
مريط *mrît,* sick.	مَرِيضٌ *marîdûn.*
موطع *mótáá,* place, site.	مَوْضِعٌ *máûdîaûn.*
طهر *thar,* back.	ظَهْرٌ *dahrûn.*
عطم *atam,* bone.	عَظْمٌ *aadmûn.*

7th. In like manner we have observed in some places the very rare conversion of the غ into ع; e.g.: عرسة *aarsa,* garden, for غرسة *gharsa,* pl. عراسي *ârasî* for غراسي *ghârasî.*

8th. The ل is changed into ن, and "vice versa".

EXAMPLES.

Vulgar.	Literal.
سناح *snah,* arms weapons.	سِلَاحٌ *silâhûn.*
زنزلة *zénzla,* earthquake.	زَلْزَلَةٌ *zalzalatûn.*
نول *ndûl,* colour.	لَوْنٌ *laûnûn.*
نعل *nâál,* (he) cursed.	لَعَنَ *láâáná.*

9th. The ه of the personal pronouns ه, هو, ها, هي, and هم, is very frequently dropped in pronunciation.

EXAMPLES.

Vulgar.	Literal.
قتله *kétlu,* (he) killed him.	قَتَلَهُ *kátáláhû.*
قتلها *kétla,* » » her.	قَتَلَهَا *kátáláhá.*
قتلهم *ketlum,* » » them.	قَتَلَهُمْ *kátáláhum.*
ما هو شي *ma-û-shî,* not or is not.	مَا هُوَ شَيْءٌ *má hûá sháîûn.*

10th. Vulgarly the *ta merbûta* is not pronounced if a suffi--xed pronoun does not follow it. (See page 5 No. 20.)

EXAMPLES.

Vulgar.	Literal.
مدينة *mdîna,* city.	مَدِينَةٌ *madînatûn.*

11th. The ي in the plurals of the formation, . . ي . ا . ., is also, not pronounced.

EXAMPLES.

Vulgar.	Literal.
سلاطن *sláten,* Sultans.	سَلَاطِينُ *salatînû.*
صنادق *ssnadak,* boxes.	صَنَادِيقُ *ssanadîkû.*

§ 2. VOWELS AND ORTHOGRAPHIC SIGNS.

1st. The vowel of the 1st. radical letter of triliteral nouns is frequently changed into *sokun* contrary to the rules of clas-

-sical Arabic and this also happens in some persons of the pre-
-terite tense of some verbs.

EXAMPLES.

Vulgar.		Literal.	
ذهب	*dhab,* gold.	ذَهَبٌ	*dahabun.*
رجل	*rjel,* foot.	رِجْلٌ	*rijlun.*
سمن	*smen,* salt butter.	سَمْنٌ	*samnun.*
كتب	*ktéb,* he wrote.	كَتَبَ	*kataba.*
كتبت	*ktébt* I wrote.	كَتَبْتُ	*katabtû.*
كتبنا	*ktebna* we wrote.	كَتَبْنَا	*katabna.*

2nd. In like manner the vowel of the 1st. radical in the vulgar idiom is always suppressed when the 2nd. radical is followed by a prolonging letter (No. 29) in verbs and parti-cles as well as nouns. This is a rule which has almost no exception.

EXAMPLES.

Vulgar.		Literal.	
نهار	*nehar.* day.	نَهَارٌ	*naharûn.*
مدينة	*medîna,* city.	مَدِينَةٌ	*madinatun.*
قلوب	*klub,* hearts.	قُلُوبٌ	*kûlûbûn.*
جبال	*jibal,* mountains.	جِبَالٌ	*jibalûn.*
بنيت	*bnît,* I built. (a)	بَنَيْتُ	*banaîtû.*
بنينا	*bnînâ,* we built. (a)	بَنَيْنَا	*banaîna.*

(a) The ي of these examples is vulgarly a letter of prolongation.

Vulgra.		Lulgar.	
هنا	*héna,* here.	هُنَا	*huna.*
شمالا	*shmala,* to the left.	شَمَالاً	*shamalan.*
حذا	*hhda,* in front of or	حِذَا	*hida.*
	at side.	حِذَاكَ	*hhidaka.*
حذاك	*hhdak,* at thy side.		

3rd. The same suppression takes place when the 2nd. radical letter is followed by a ي or a و preceded by *fatha.*

EXAMPLES.

Vulgar.		Literal.	
شرى	*shra,* he bought.	شَرَى	*shara.*
شروا	*shrâû,* they bought.	شَرَوْا	*shárau.*
بنى	*bna,* he built.	بَنَى	*bana.*
بنوا	*bnaû,* they built.	بَنَوْا	*banaû.*

4th. The *fatha* followed by a ي is often changed into *kesra* and followed by و with a *damma.*

EXAMPLES.

Vulgar.		Literal.	
ليل	*lîl,* night.	لَيْلٌ	*laîlûn.*
زيت	*zît,* oil.	زَيْتٌ	*zaîtun.*
فيق	*fîîak,* he awakened.	فَيَّقَ	*faîîaka.*
عليك	*âlîk,* upon thee.	عَلَيْكَ	*âlaîka.*
كيف	*hîf,* how?	كَيْفَ	*kaîfa.*

Vulgar.		Literal.	
نوبة	*nauba,* time occasion.	نَوْبَةٌ	*naûbatûn.*
زوّج	*zûûej,* he married.	زَوَّجَ	*zaûûajá.*
تزوّج	*tzûûej,* he was married.	تَزَوَّجَ	*tazaûûaja.*

5th. The *kesra* is frequently changed *fatha*, 1st. in the 2nd radical of the participial masc. agent, and 2nd. in the penul-timate letter of the pl. of formations . . ا . . and . . ي . ا . .

EXAMPLES.

Vulgar.		Literal.	
خالق	*khlak,* creator.	خَالِقٌ	*khalîkûn.*
جامع	*jamaa,* he who col-lects, mosque.	جَامِعٌ	*jamiaun.*
قناطر	*kanatar,* bridges.	قَنَاطِرُ	*kanatîrû.*
صنادق	*ssaádak,* boxes.	صَنَادِيقُ	*ssanadîkû.*

6th. The *sokum* of the 2nd. radical letter borne by the tri-literal nouns of classical Arabic is frequently changed into *fatha* in the vulgar.

EXAMPLES.

Vulgar.		Literal.	
بحر	*bhhar,* sea.	بَحْرٌ	*bahhrun.*
لحم	*lhham,* flesh.	لَحْمٌ	*lahhamûn.*
فجر	*fjér,* dawn.	فَجْرٌ	*fajrûn.*

7th. The vowel of the 2nd. radical is changed vulgarly into *sokun* 1st. in the feminine and the pl. of the agent or active participle; 2nd. in various persons of the triliteral regular verb, and 3rd. in some persons of formations derived from verbs.

EXAMPLES.

	Vulgar.		Lulgar.
سكنة	*sakna,* inhabitant (fem.	سَاكِنَةٌ	*sakînatûn.*
ساكنين	*saknîn,* inhabitants.	سَاكِنِينَ	*sakinîna.*
مسافرة	*msâfra,* traveller (fem.)	مُسَافِرَةٌ	*musafîratûn.*
كتبت	*kétbét,* she wrote.	كَتَبَتْ	*katabat.*
كتبوا	*kétbû,* they wrote.	كَتَبُوا	*katabû.*
تكتبوا	*tkétbû,* you write.	تَكْتُبُونَ	*taktûbûná*
يكتبوا	*tkétbû,* they will write.	يَكْتُبُونَ	*îaktûbûna.*
صالحت	*ssalhhét,* she paci-fied.	صَالَحَتْ	*ssalahhat.*
صالحوا	*ssalhhu,* they paci-fied.	صَالَحُوا	*ssalahû.*
يصالحوا	*îssalhu,* they will pacify.	يُصَالِحُونَ	*îûssalîhûna.*
تضاربوا	*tdarbû.*	تَضَارَبُوا	*tadarabû.*

Vulgar.		Literal.	
انفتحوا	*enféthu*, they become opened.	انفتحوا	*infatahû.*
ارتفعوا	*ertefaû*, they were raised.	ارتفعوا	*irtafaaû.*
استغفروا	*estaghfrû*, they besought pardon.	استغفروا	*istaghfarû.*

8th. In regard to the vowels of the 3rd. radical, and other final consonants it has been already noted that they are omitted in the vulgar tougue, (see No. 30). If to the final consonants suffixed pronouns are joined, one notes a change of vowels and *socuns* in the radical letters as will be seen in the following.

EXAMPLES.

Vulgar.		Literal.	
اذن	*ûden*, ear.	اذن	*udnûn.*
اذني	*udnî*, my ear.	اذني	*udnî.*
رجل	*rjel*, foot.	رجل	*rîjlûn.*
رجلي	*rjelî*, my foot.	رجلي	*rîjlî.*
قلب	*kalb*, heart.	قلب	*kalbun.*
قلبك	*kálbek*, thy heart (invariable).	قلبك	*kalbûka* (a) (noun).

(a) It is to be observed that the declension of nouns in classical Arabic: e.g. *kalbuka* which becomes in the accusative case *kalbaka* and in the genitive *kalbi-ka*; is not used in the *vulgar* Arabic of Morocco. This must be remembered in the following examples.

	Vulgar.		Literal.
قلبها	*kalba,* her heart.	قَلْبُهَا	*kalbuha.* (noun)
قلبه	*kalbû,* his heart.	قَلْبُهُ	*kalbûhû.* (noun)
براة	*bra,* letter.	بَرَاةٌ	*baratun.*
براتي	*bratî,* my letter.	بَرَاتِي	*baratî.*
براتك	*bratek,* thy letter.	بَرَاتُكَ	*baratûka.*
دار	*dar,* house.	دَارٌ	*darûn.*
دارك	*darek,* thy house.	دَارُكَ	*daruka.*
داره	*darû,* his house.	دَارُهُ	*daruhu.*
دارنا	*darna,* our house.	دَارُنَا	*darûna.*
كتب	*ktéb,* he wrote.	كَتَبَ	*kataba.*
كتبه	*ketbû,* he wrote it *(m.)*	كَتَبَهُ	*katabahu.*
كتبت	*ketbet,* she wrote.	كَتَبَتْ	*katabat.*
كتبتها	*ketbetha,* she worote it. *(f.)*	كَتَبَتْهَا	*katabatha.*
يترك	*îtrek,* he will abandon.	يَتْرُكُ	*îatrûkû.*
يتركه	*îtérku,* he will abandon it.	يَتْرُكُهُ	*îatrukûhû.*
يتركهم	*îterkûm,* he will abandon them.	يَتْرُكُهُمْ	*îatrukuhum.*

9th. Two consonants following each other, or joined by a *shidda* are formd in the vulgar either with *sokun*, or without a vowel.

EXAMPLES.

Vulgar.		Literal.	
قنطرة	*kantra*, bridge.	قَنْطَرَةٌ	*kantaratûn*.
ترجمان	*turjman*, interpreter	تُرْجُمَانٌ	*turjumanûn*.
مترجمة	*mtérjema*, interpre-ted.	مُتَرْجَمَةٌ	*mutarjumetûn*.
فطرت	*tettret*, she entertai-ned to breakfast.	فَطَّرَتْ	*fattarat*.
علموا	*aallmû*, they taught.	عَلَّمُوا	*aallmû*.
تعلموا	*taaallmû*, they lear-ned.	تَعَلَّمُوا	*taâallamû*.

10th. Lastly in the vulgar the vowels of preformative letters are often suppressed, in participial and other verbal nouns as well as in verbs.

EXAMPLES.

Vulgar.		Literal.	
يكتب	*îkteb*	يَكْتُبُ	*îaktûbû*
تكتبوا	*tkébû*, you will write.	تَكْتُبُونَ	*taktûbûna*.
يترجم	*iterjem*, (he) will interpret.	يُتَرْجِمُ	*iûtarjîmû*.

Vulgra.		Literal.	
يرد	*irûdd,* he will restore.	يَرُدُّ	*iaruddû.*
يقول	*ikol,* he will say.	يَقُولُ	*iakûlû.*
مترجم	*mterjem,* interpreted.	مُتَرْجَمٌ	*mûtarjamûn.*
مكمل	*mkémmel,* finished, perfected.	مُكَمَّلٌ	*mûkammalûn.*
مسافر	*msafer,* traveller.	مُسَافِرٌ	*mûsafirûn.*
مصلى	*mssalla,* place of prayer.	مُصَلًّى	*mussalla.*
مدرسة	*mdarsa,* colleges.	مَدْرَسَةٌ	*madrasatun.*
مدارس	*mdarés,* colleges.	مَدَارِسُ	*madarisû.*
مفاتح	*mfatahh,* keys.	مَفَاتِحُ	*mafatihû.*

PARTS OF SPEECH.

§ 1. Irregularities of the article, noun and pronoum.

1st. We have already observed that the ل of the article sometimes takes a *fatha*. See page 406.

2nd. The dual number is not used in nouns; the only exceptions being some few nouns which express measures of time, length, capacity weight and some others. See page 37 no. 60. These duals do not have the termination, انِ — *anî,* of the literal nominative, and instead there of they have يْنَ — *aîn* for all the cases.

EXAMPLES.

Vulgar		Literal		
عامين	*âámaîn.* two years, (in-	Nom.	عَامَانِ	*aamani*
	-variable for all cases).	Gen. etc.	عَامَيْنِ	*aamaîni*
شهرين	*sháhraîn,* two months.	Nom.	شَهْرَانِ	*shahrani*
	(invariable)	Gen. etc.	شَهْرَيْنِ	*shahraîni*

3rd. The regular masculine plurals have always the termi- -nation ين *în,* for all the cases, and never have the termination ون *ûn,* or *ûna* which according to classical rules indicates the nominative, for example:—

Vulgar		Literal		
مسلمين	*mselmîn,* invariable	Nom.	مُسْلِمُونَ	*mûslîmûna.*
	mohamedans	Gen. etc.	مُسْلِمِينَ	*muslîmîna*

4th. The termination ات *at* of the regular feminine plurals is used vulgarly for all the cases, e.g:

Vulgar.		Literal.		
مسلمات	*mselmat,* (inv) moha-	Nom.	مُسْلِمَاتٌ	*muslîmatûn.*
	medans (women)	Gen. etc.	مُسْلِمَاتٍ	*muslîmatin.*

5th. In the irregular plurals of the formations . ا . . . و . . and . . ا . . , the first letter, whether radical or not, drops its vowel, as has been elsewhere observed.

EXAMPLES.

Vulgar.		Literal.	
جبال	*jbal,* mountains.	جِبَالٌ	*jîbalûn.*
قلوب	*klûb,* hearts.	قُلُوبٌ	*kûlûbûn.*
قناطر	*knatér,* bridges.	قَنَاطِرُ	*kanatîrû.*
مبارد	*mbaréd,* files.	مَبَارِدُ	*mabaridû.*

6th. The initial ا of the plurals of formation . ا . . ا is suppressed.

EXAMPLES.

Vulgar.		Literal.	
الوان	*lûan,* colours.	أَلْوَانٌ	*alûanûn.*
ابراج	*braj,* forts.	أَبْرَاجٌ	*abrajun.*

7th. In moorish vulgar Arabic there is no true declensing because the final sings are suppressed; See page 13 No. 30, one form alone being vulgarly used for all the cases in determinate as well as indeterminate nouns.

EXAMPLES.

Vulgar		Literal		
الكتاب	*al-kitab,* (inv.) The book.	Nom.	اَلْكِتَابُ	*al-kîtabû.*
		Gen.	اَلْكِتَابِ	*al-kitabi.*
		Acc.	اَلْكِتَابَ	*al kitábá.*
الكتاب	*kitab,* book, (Inv.)	Nom.	كِتَابٌ	*kitabûn.*
		Gen.	كِتَابٍ	*kitabin.*
		Acc.	كِتَابًا	*kitaben.*

8th. In the adjectives the plural masculine is, ordinarily, used for the feminine also.

9th. There are but few adjectives having grammatical comparative and superlative forms, and even these few drop the feminine form, and are pronounced irregularly.

EXEMPLES.

Vulgar.	Literal.
اصغر *ssaghar,* less. (Inv.)	أَصْغَرُ *assgharû.* (m.) صُغْرَى *soghra.* (f.)

10th. In the typical form of the diminutive the following irregularities vulgarly occur: 1st. The first radical letter loses its vowel; 2nd. The *fatha* of the second radical letter is changed into *kesra*; 3rd. The ي with *sokun* which characterizes the diminutive takes *fatha,* and in some cases is doubled by means of the *shidda.*

EXAMPLES.

Vulgar.	Literal.
قليّب or. قليب *klîéb* or. *klîîéb,* little heart.	قُلَيْبٌ *kolaîbûn.*
كليب or. كليّب *klîéb* or. *klîîeb,* little dog.	كُلَيْبٌ *klaîbûn.*

11th. In the cardinal numerals from three to ten, inclusive, the masculine form is used for both genders as a rule.

EXAMPLES.

Vulgar.	Literal.
ثلاثة *telelta,* three.	masc. ثَلَاثَةٌ *talatatûn.* fem. ثَلَاثٌ or. ثَلْثٌ *talatûn.*

Vulgar.	Literal.
خمسة *khamsa*, five.	masc. خَمْسَةٌ *khamsatûn*. fem. خَمْسٌ *khamsûn*.

12th. Nevertheless the feminine form is used when the numbers are joined to the numerals مية or مائة *mîa*, الف *âlef*, and in certain other instances.

EXAMPLES.

Vulgar.	Literal.
ثلثمية *teltmîa*, three hundred.	ثَلَثُمِائَةٍ (a) *talatûmaiatîn*.
خمس مية or خمسمية *khams-mîa*, five hundred.	خَمْسُمِائَةٍ *khamsûmiatîn*.
ثلث ايام *telt îiam*, three daily	ثَلٰثُ أَيَّامٍ or ثَلَاثُ *talatu aîiamin*.

13th. The numerals from 11 to 19 inclusive are pronounced vulgarly with so much irregularity that the word عشر ten always drops its ع and sometimes its ر also, they remain invariable in both genders.

EXAMPLES.

Vulgar.	Literal.
احداشر or احداش *hhadash* or *hhdashar*, eleven.	masc. أَحَدَ عَشَرَ *ahhada aashara*. fem. إِحْدَى عَشْرَةَ *ihhada aasharata*.

a) Or it may be put in the accusative ثَلَثَ مِائَةٍ *talatamiatan*, or in the genitive according to rule.

Vulgar.	Literal.
اربعتاشر or اربعتاش *arbaatash* or *arbaatashar*, fourteen.	masc. أَرْبَعَةَ عَشَرَ *arbaaata aashara.* fem. أَرْبَعَ عَشْرَةَ *arbaâa aashrata.*

14th. In the personal pronouns, suffixed as well as separate, the 2nd. person feminine singular, and the 2nd. and 3rd. persons feminine plural are not used. The classical duals انتما *entûma,* and هما *hûma* are the vulgar plurals. Instead of نَحْنُ *nahhnû,* احنا *hhna,* we, is used vulgar.

15th. The classical duals and plurals of the demonstrative persons are not vulgarly used. See page 139.

16th. The classical pronoun اَلَّذِي *alladî,* which, its femini--ne its dual in distinct cases and its plural, are all included in one invariable form vulgarly namely ذ *d* or ذي *dî,* لي *lî* or الّي *ellî.* See page 145.

17th. The classical pronoun مَنْ *man* or *men,* who? is expres--sed vulgarly by اشكون *eshkûn* when it is nominative or accu--sative. Similarly اش *ash,* and اش من *ash men.* what? which? is used instead of the classical form أيّ *aîiû.*

EXAMPLES.

Vulgar.	Literal.
اش من كتاب *ash men kikab* what (or which) book?	أيُّ كِتَابٍ *aîiû kitabin.*

§ 2. IRREGULARITIES OF THE VERB AND PARTICIPLE.

1st. The vulgar conjugation has the feminine gender only in the 3rd. person of the singular although classically the 2nd and 3rd. person feminine of both singular and plural are used.

2nd. The 2nd. person plural of the preterite ends in توا *tû,* instead of تم, and the preformative letter of the future 1st. person is ن instead of ا.

EXAMPLES.

Vulgar.	Literal.
كتبتوا *ktebtû,* you wrote.	كَتَبْتُمْ *katabtûm.*
نكتب *nekteb,* I will write.	أَكْتُبُ *aktûbû.*

3rd. The form of the future which is used vulgarly is the same as the conditional, and this single form serves for all futures or aorists, be they *indicative, conditional, subjunctive,* or *emphatic.*

EXAMPLES.

Vulgar.		Literal.	
يكتب *îkteb,* or *îekteb,* (he) will write, etc. etc. etc.	*Indicative,*	يَكْتُبُ	*îaktûbû.*
	Conditional,	يَكْتُبْ	*îaktûb.*
	Subjunctive,	يَكْتُبَ	*îaktûba.*
	Emphatic,	يَكْتُبَنَّ	*îaktûbanna*
		يَكْتُبَنْ	*îaktûban.*

4th. The passive voice used in the classical is completely unknown in the vulgar excepting in the particle.

5th. In some persons of the preterite tense the *shidda* is dropped according to literal rules; but vulgarly it is never

dropped, and a ي is inserted between the formative letters and the last radical, thus:—

EXAMPLES.

Vulgar	Literal
حبّيت *hhabbît,* I loved.	حَبَبْتُ *habablû.*
حبّينا *hhabbîna,* We loved.	حَبَبْنَا *hababna.*

6th. The و of the assimilated verbs is, vulgarly, retained, though literally it is almost always dropped; thus:—

EXAMPLES.

Vulgar.	Literal.
يوصل *îûssal,* He will arrive.	يَصِلُ *iassîlû.*
توصل *tûssál.* Thou wilt arrive.	تَصِلُ *tassîlû.*

7th. The defective verbs in و are conjugated vulgarly like those ending in ي although, oddly enough, the و is never so-unded, neither in the preterite nor the future. The defective verbs which take a *kesra* with the 2nd. radical in the literal preterite have vulgarly a *fatha* in the 3rd. persons, thus:—

EXAMPLES.

Vulgar.	Literal.
شكيت *shkît,* I complained.	شَكَوْتُ *shakaûtû.*
شكينا *shkîna,* We compla-ined.	شَكَوْنَا *shakauna.*
يشكي *îshkî,* He will com-plain.	يَشْكُو *iashkû.*

بقي *bka,* he remained.	بَقِيَ *bakîîa.*
بقت *bkat,* she remained.	بَقِيَتْ *bakîîat.*

8th. The hamzated verbs in the 3rd. radical are conjugated as if they were defective, thus:—

Vulgar.	Literal.
قريت *krît,* I have read.	قَرَأْتُ *karatû.*
قرينا *krîna,* we have read.	قَرَأْنَا *karana.*

See other irregularities of the hamzated verbs, page 244.

9th. Yet in those tenses and inflections wherein the literal and vulgar conjugations are alike as regards the consonants, a considerable difference is observable in the vowels of the primitive as well as the derivative verbs. We purposely omit to give examples for a whole work would be needed to de-monstrate all the irregularities of the vulgar as compared with the literal conjugation. See p.p. 179, 180, 181, 182, 194, 195, 200, 206, 213, and 260.

10th. The 2nd. radical of the active participles derived from primitive verbs which literally take *kesra* have *sokun* in the vulgar feminine and plural, thus:—

Vulgar.	Literal.
ساكنة *sakna,* Inhabiting (fem.) (inhabitant.)	سَاكِنَةٌ *sakinatûn.*
ساكنين *saknîn,* Inhabitants (pl.) (inhabiting).	سَاكِنِينَ *sakinîna.*

11th. The م servile, of the active and passive participles of the quadriliteral and derivative verbs which in the literal

take *damma* have usually *sokun* in the vulgar, except that of the 5th. formation of the triliteral regular verbs which take *fatha*, thus:—

Vulgar.	Literal.
مترجم *meterjem*, translated, interpreted.	مُتَرْجَمُونَ *mûtârjamûn*.
معلم *maallem*, master-craf-tsman.	مُعَلِّمُونَ *mûaallîmûn*.
مسافر *msafer*, traveller.	مُسَافِرُونَ *musafirûn*.
متعلم *metaallem*, appren-tice	مُتَعَلِّمُونَ *mûtaâallimûn*.

12th. The م servile of passive participles derived from as-similated primitive verbs which literally ought to have *fatha*, take, vulgarly the *damma*, thus:—

Vulgar.	Literal.
موزون *mûzûn*, weighed, measured.	مَوْزُونٌ *mauzûnûn*.
موسوق *mûsûk*, loaded (on a ship).	مَوْسُوقٌ *maûsûkûn*.

§ 3. IRREGULARITIES OF THE PARTICLES.

1st. The irregulaties observable in the particles consist chiefly in the suppression or change of the vowels, or accents, thus:—

EXAMPLES.

	Vulgar.		Literal.
على	*âla,* upon.	عَلَى	*aala.*
كيف	*kîf,* how.	كَيْفَ	*kaîfa.*
هنا	*hna,* here.	هُنَا	*hûna.*
هناك	*hnak,* there.	هُنَاكَ	*hûnaka.*
هكذا	*hakda,* thus, so, (in this manner).	هٰكَذَا	*hakada.*
عند	*aand,* with (or *near).*	عِنْدَ	*ainda.*
قبل	*kbel,* before (anterior to).	قَبْلُ	*kablû.*
قبل ما	*kbel ma,* before that Latin *(preusquam).*	قَبْلَ أَنْ	*kabal an.*
اليوم	*al-îûm,* to day.	اليَوْمَ	*al-îaûma.*
بلا	*bla,* without.	بِلَا	*bîla.*
و	*û,* and.	وَ	*Wa.*

2nd. Many English particles are expressed in literal Arabic by nouns and pronouns in the accusative and without the article. But in the vulgar the *tanwin* is nearly always suppressed, thus:—

	Vulgar.		Literal.
كتير	*ktîr,* much	كَثِيرًا	*katîran.*

قليل *klîl,* little (few).	قليلاً *kalîlan.*
داخل *dakhel,* within.	داخلاً *dakhilan.*
برّا *barra,* (a) outside.	برّا *barran.*
قريب *krîb,* near.	قريباً *karîban.*
بعيد *baîd,* far.	بعيداً *baaîdan.*

3rd. Indeterminate nouns in the accusative are expressed by the same nouns preceded by the article and some preposition, and this is the most usual rendering in Arabic vulgar, thus:—

Vulgar.	Literal.
في الليل *fel-lîl,* at night.	ليلاً *laîlan.*
بالحق *bel-hhak,* in truth, verily.	حقاً *hhakkan,* (used also vulgarly sometimes).
على غفلة *ala glafa,* suddenly.	غفلةً *gaflatan.*
في البرّ *fel-berr,* by land.	برّا *barran.*
في البحر *fel-bhhar,* by sea.	بحراً *bahhran.*
في الأوّل *fel-ûûel,* firstly.	أوّلاً *auualan.*

Finally we would note that these grammatical difference and many others, which for brevity, we omit, are observable not merely in the language of the ignorantly vulgar who in every country speak their tongue incorrectly, but also in that of the very this and cultured people, although in writting, educcated people follow the rules of the literal.

(a) In this examples, and other the *fatha,* is sometimes sounded without the ن.

THE DIVISION OF THE SYLLABLES.

Grammarians divide the Arabic syllables into the *simple* or *open* and the compound or closed. The *simple* are formed by a consonant and vowel followed, sometimes, by a prolonging letter, e.g.: كَ *ka*, بِـ *bî*, فُـ *fu*, كَا *ka*, بِي *bî* فُو *fû*. The compound consist of two consonants, one with a vowel, and one without a vowel e.g.: بَلْ *bal*, سِلْ *sil*, كُنْ *kun*.

In Moorish Arabic vulgar, besides the foregoing, there are following sillables.

1st. Those composed of two initial consonants and a long vowel, e.g.: بلا *bla*, مدي *mdi*, قلو *klû*.

2nd. Those composed of two initial consonants, a long or short vowel, and another consonant e.g.: بنات *bnat*, بنيت *bnit*, قلوب *klûb*, مساف *msaf*, بحر *bhhar*, كتب *kteb*, شرب *shrab*.

3rd. Those composed of a consonant, long vowel, and another consonant, e.g.: ساك *sak*, باب *bab*, بير *bir*, بول *bûl*.

4th. Those composed of a consonant, vowel, and two other consonants, e.g.: قنط *kant*, ترج *turj*, فط *fett*.

5th. Those composed of two initial consonants, a vowel and two other consonants e.g.: كتبت *ktebt*, شربت *shrabt* قرنف *kronf*, سفرج *sfarj*.

6th. Those composed two initial consonants, a vowel, and one or two final consonants e.g.: نحرق *nhrak*, نحرقت *nhrakt* (used for انحرق *enhhrak*, or *enhharak*, etc. 7th. Formation.).

From the foregoing it results that a word which classically has two or three syllables, has in the vulgar only one, Thus:—

Vulgar.	Literal.
بحر *bhhar*.	بَحْرٌ *bahh-rûn*.

سمن	*smen.*	سَمْنٌ	*sam-nun.*
نهار	*nhar.*	نَهَارٌ	*na-ha-rûn.*
قلوب	*klûb.*	قُلُوبٌ	*kû-lû-bûn.*
كتب	*kteb.*	كَتَبَ	*ka-ta-ba.*
كتبت	*ktebt.*	كَتَبْتُ	*ka-tab-tu.*

Similarly words of three, four five syllables in the classical have in the vulgar only two, Thus:—

Vulgar.		Literal.	
مركب	*mar-keb.*	مَرْكَبٌ	*mar-ka-bûn.*
مكتوب	*mek-tûb.*	مَكْتُوبٌ	*mak-tû-bûn.*
مدينة	*mdîna.*	مَدِينَةٌ	*ma-dî-na-tûn.*
قناطر	*kna-tar.*	قَنَاطِرُ	*ka-na-tî-rû.*
ترجمة	*terj-ma.*	تَرْجَمَةٌ	*tar-ja-ma-tun.*
قنطرة	*kant-ra.*	قَنْطَرَةٌ	*kan-ta-ra-tun.*
تعلموا	*taall-mû.*	تَعَلَّمُوا	*ta-aal-la-mû.*
ساكنين	*sak-nîn.*	سَاكِنِينَ	*sa-kî-ni-na.*
مسافرة	*msafra.*	مُسَافِرَةٌ	*mû-sa-fi-ra-tûn.*
مسافرين	*msaf-rin.*	مُسَافِرِينَ	*mû-sa-fi ri-na.*
سفرجلة	*sfar-jla.*	سَفَرْجَلَةٌ	*sa-far-ja-la-tûn.*
قرنفلة	*kronf-la.*	قَرَنْفُلَةٌ	*ka-ran-fu-la-tûn.*

Finally, words which in literal Arabic have five or six syllables have only three in the moorrish dialect. Thus;—

Vulgar.		Literal.	
يتعلّم	*ît-aal-lem.*	يَتَعَلَّمُ	*îa-ta-aal-la-mû.*
يتعلّموا	*ît-all-mu.*	يَتَعَلَّمُوا	*ia-ta-aal-la-mû.*
متعلّمة	*met-aall-ma.*	مُتَعَلِّمَةٌ	*mu-ta aal-li-ma-tûn.*
متعلّمين	*met-aall-mîn.*	مُتَعَلِّمِينَ	*mu-ta-aal-li-mi-na.*

THE ACCENT.

As an orthographic sine to indicate that greater intensity of sound is to be given to the syllable accented, the *accent* is not known in Arabic writing. Nevertheless in common conversation it is indispensable to observe the accent of Prosody upon pain of not being understood by the natives. The division of the syllables in moorish Arabic being so irregular, as we have just shewn their accents in Prosody necessarily are equally irregular. The pronunciation having been accentuated in this Edition we judge it convenient to set forth some rules, learned by experience. (a)

1st. Every simple syllable, followed by a letter of prolongation (See N.o 29. page, 12) is *long*, and is pronounced with the same clearness and space of time as in English. e.g.: ساكن *sáken,* inhabitant; كاتب *kâteb,* writer; فولة *fûla,* bean; سورة *sûra,* chapter of the Koran; سيرة *sîra,* conduct; مدينة *mdîna,* city; فرحان *farhhán,* happy; كذاب *kiddab,* liar; ترجمان *turjman,* interpreter; زرزور *zarzór,* starling, rice, biad; فرذير

(a) We have consulted our excellent friend, and learned Arabist D. Juan Quijada, frequently on this little studied subject, and have to thank him warmly for the data which with his accustomed goodness, he has supplied to us.

kasdîr, tin; صالح *ssálahh, peaceful,* (person); جاوب *jawab,* he answered.

2nd. When a word has two prolonging letters the first one is accented and is *long,* as has been shewn in rule 1, e.g.: بارود *bárud,* gunpowder; بيبان *bîban,* doors; ساكنين *sáknin,* inhabitants; كاتبين *katbin,* writers; مكتوبين *mektûbin,* writings, or (plu) written; مربوطين *merbûtin,* tied (plu); قالوا *kâlu,* they said; يقولوا *ikólu,* they will say; صالحوا *ssálhhu,* they pacified; يضاربوا *idárbu,* they fought (between themselves); غرناطي *gharnati,* native of, or pertaining to Granada; كتابي *kitábî,* my book; بناتي *bnáti,* my daughters.

3rd. In dissyllabic words which drop the prolonging letters the accent is usually placed on the *firts* syllable, and is *short,* e.g.: مركب *márkeb,* ship; عسكر *aáskar,* army; شهرين *sháhrain,* two months; قرنين *kárnain,* two centuries; شبرين *shébrain,* two spans; كلمة *kélma,* word; خدمة *khédma, work;* مرسى *mársa,* port; ملك *málik,* king; كحل *kóhal,* black (plu.) negros; هما *hûma,* they; شربت *shrábti,* didst thou drink; نشرب *néshrab,* I will drink; ترجم *térjem,* he interpreted; نترجم *nterjem,* I will interpret; علم *aállem,* he taught; تعلم *taallem,* he learned.

4th. In like manner the *short* accent is placed upon the first compound syllable even when the second syllable ends in the letters ا, و or ي preceded by their respective vowels, for in these instances they are not considered prolonging letters, e.g.: خدمي *khódmi,* knife; مخزني *mkházni,* soldier; طبجي *tabji,* artilleryman; جبلي *jébli,* mountaineer; قلبي *kálbi,* my heart; شربنا *shrabna,* we drank; وصلنا *ussalna,* we arrived; قلنا *kolna,* we said; جبنا *jibna,* we brought; نمشي *nemshî,* I will go; نشري

teshri, thou wilt buy; يشري *ishri,* (or *iéshri),* he will buy.

Plurals terminating in وا *u,* may be subjected to this rule 4th. e.g.: شربتوا *shrábtu,* you did drink; شربوا *shárbu,* they drank; نترجموا *ntrjmu,* we will interpret; حبّوا *hhabbu,* they loved; قلتوا *koltu,* you said; جبتوا *jibtu,* you brought.

5th. All the dissyllabic words not comprised within the foregoing rules are generally accented on the first syllable which is short, e.g.: اذن *úded,* ear; اكبر *ákbar,* greater; انا *ána,* I.; انت *énta,* thou; انتم *éntum,* thou (some people pronounce *them, nta, ntem,* suppressing the ا); الف *alef,* thousand; الى *ila,* to, towards; اذا *ida,* when, if.

6th. The plurals of the formation فعلا or ا . . . (lit. فُعَلَاءُ) sometimes vulgarly have two syllables, e.g.: فقها *fok-ha,* and at other times three e.g. علما *ao-la-ma.* In the former example comes under rule 4th. and in the letter the accent on the first syllable is also short, i.e. the ante penultimate syllable.

7th. Similarly the accent on the first syllable of trisyllabic word of the formation فعلة or ة . . . is short, e.g.: بركة *báraca,* blessing; صدقة *ssadaka,* alms.

8th. The rest of the trisyllabic words have, ordinarily the accent on the penultimate, which is *short,* e.g.: متعلّم *metáal-lem,* apprentice; متعلّمين *metaállmîn,* apprentices; كيتعلّم *kaita-allem* he learns; كنشربوا *kanshárbu,* we drink; ترجمنا *terjém-na,* we have interpreted; ترجمتوا *terjémtu,* you have interpre-ted. In some districts the following words are exceptions to this rule; تكلّمت *tkéllemti,* thou spokest; تكلّمنا *tekéllemna,* we spoke; تكلّمتوا *tekéllemtu,* you spoke; استغفرت *estágfarti,* thou begged'st pardon, and the like which are *short* by accented in the ante-penultimate syllable.

9th. The plurals in ات are, ordinarily, accented on the penultimate syllable e.g: مرّات *marrat,* times; جمعات *jumáat* weeks; قامات *kámat,* fathoms; وقيّات *ukîîat,* ounce; باشدورات *bashadorat,* ambassadors; براوات *bráwat,* letters; باشاوات *bas-háwat,* bashas; طبيسلات *tbîslat,* little plates; مفيتحات *mfithat* little keys.

OBSERVATIONS.

1st. In these RUDIMENTS we have not accented monosyl--labic words except when they were preceded by the article.

2nd. Passive participles derived from assimilated verbs belong to those under rule 1st. and are accented on the second syllable because the first و is not considered as a prolonging letter e.g: موسوق *musûk,* shipped (masc.). موسوقة *musûka* (fem.). shipped; plu.: موسوقين *musûkin,* instead of *mausûk mausûka, mauzûkin,* See page 424.

3rd. Plural nouns of the formation بيبان *bîbán,* كيسان *kî-sán* coming under rule 2nd. have sometimes been accented on both vowels, because it appeared to us that equal emphasis was, vulgarly, laid on them. Still Señor Quijada is of opinion that the accent inclines more on the 1st. syllable than on the second and so, for this reason we have included these plural nouns under rule 2nd.

4th. We have located the accents of the duals page 38 etc. in like manner, because many moors emphasize the pro--nunciation of the *á* in the termination *aîn,* but according to the explanations Señor Quijada has been good enough to make, it appears that this pronunciation is impure.

5th. In the dissyllabic words the *short* accent is someti-

-mes so slight that even moors, and Europeans who have spoken Arabic from their infancy can scarcely tell on which syllable lies the emphasis. To this class belong some quadriliteral nouns and verbs coming under rules 3rd. and 4th. e.g: خلخال *khalkhal,* يفطر *iftar,* نمشي *nemshi,* etc. etc.

6th. Some authorities are of opinion that the accent of a word should not suffer any alteration when to it is joined a suffixed prononn. Still, in practice we observe that many moors carry over the prosodical accent to the penultimate syllable when a suffixed pronon is added.

EXAMPLES.

Without Suffixes.	With Suffixed.
ضربوا *dárbu,* they struck.	ضربونا *darbûna,* they struck us. ضربوني *darbúnî,* they struck me.
شافوا *shάfu,* they saw.	شافونا *shafúna,* they saw us. شافوكم *shafúna,* they saw you.
تعطي *tâáti,* thou wilt give.	تعطينا *tadtîna,* thou wilt give us.
يعطي *îáâti,* he will give.	يعطيكم *iaâtîkum,* he will give you.

يشري *ishri*, he will buy.	يشريهم *ishrîhum*. he will buy them.
ورا *úra*, behind.	وراي *urâia*, behind me. ورانا *urâna*, behind us.

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KEY

TO THE

ARABIC COMPOSITIONS

KEY TO THE ARABIC COMPOSITIONS.

PRELIMINARY IDEAS.

COMPOSITION 1.

عندك النّار * عندي النّار * عندك السّمن * عندي السّمن *
عندك القربة * عندي القربة * عندك الإبرة * عندي الإبرة *
عندك الذّهب * عندي الذّهب * عندك الكاس * عندي
الكاس * عندك الما * عندي الما *

COMPOSITION 2.

شُفْتِ القنطرة * شُفْتَ القنطرة * شفتِ الدّودة * شفتَ
الدّودة * شفتِ السّلوقي * شفتَ السلوقي * شفتِ الطّريق *
شفتَ الطّريق * شفتِ الشّمس * شفتَ الشّمس * شفتِ
العود * شفتَ العود * شفتِ الحمار * شفتَ الحمار *

COMPOSITION 3.

عندك العود * ما عندي شي العود * عندك الكاس *
ما عندي شي الكاس * جبتِ الصورة * ما جبتْ شي الصورة *
جبتِ الصوب (او الصوبة) * ما جبت شي الصوب *

شبعت العندق * ما شبعت شي العندق * وابن بات * بات في العندق * بات في طنجة * الله خلق السما ولارض *

COMPOSITION 4.

وابن كنت * كنت في المدينة * اش شبعت * شبعت العندق * شبعت ابو العدا * ما شبعت شي ابو العدا * كنت في السوق * ما كنت شي في السوق * جا البوّاب * ما جا شي البوّاب لكن جا البرّاح * جبت الهديّة * ما جبت شي الهديّة * كنت في الجبل * ما كنت شي في الجبل *

COMPOSITION 5.

جا اخاك (او اخوك) * جا اخاي (او اخوي) * اشكون جا * جا احمد * اش جاب * جاب لاعواس * شبعت لاجبال * ما شبعت شي لاجبال * شبعت لاقيال * شبعت لاقيال * جاب الكاس * ما جاب شي الكاس * جاب الما * ما جاب شي الما * اشكون شاف المدينة * اخاي شاف المدينة *

COMPOSITION 6.

الحجرة كانت فاصحة * اللشينة كانت كبيرة * السلطانة كانت في المدينة * العسكر كان كبير * باباك (او ابوك) كان في الحانوت * بابا (او ابوي) كان مريض * البنت كانت في العندق * بنتك كانت مريضة * المرض كان كبير * بنتك

كانت في الحانوت * بابا شاف القلب * قلبي كان مريض *
الدار كانت كبيرة * شفت المركب * شفت المركب في
المرسى * شفت الحجرة * ما شفت شي الحجرة * ما شفت
شي الجيش (او العسكر) *

THE ARTICLE.

COMPOSITION 7.

شريت اللحم ذالجزار * شريت لحم الجزار * شريت الملح
متاع المخزن (او ذالمخزن) * شريت ملح المخزن * شريت
شراب تاجر غرناطة (او الشراب ذالتاجر ذغرناطة) * شريت
الدواية والقلم ذالكاتب ذالباشا * شريت غرسة ابوك * شريت
الرياض ذصاحبي * هذاك القاضي مليح * هذيك العيلة (او
الذرّية) مزيانة * شفت غرسة علي * ما شفت شي الغرسة
متاع علي * ما جا شي متعلم محمد * ما جا شي قنصو صبانية
(او القنصو ذصبانية) لكن جا باشا طنجة * هذا الفلاح جاب
بغلة (او واحد البغلة) * واحد الرجل جاب خمر التاجر * واحد
لامرة كانت في الرياض ذالقاضي * عندك الكتاب الصغير *
ما عندي شي الكتاب الصغير * جاب العود الكبير * شفت الدار
الصغيرة * شاف الدار الجديدة * ما شاف شي الدار الجديدة *
شريت عود ابيض (او واحد العود ابيض) * شريت عود
ابيض * شريت عودة كحلا (او واحد العودة كحلا) *

2

GENDER.

COMPOSITION 8.

هذا الما بارد * شبعتوا الما البارد * شبعنا الما البارد * كنشوف النهار الصافي * كنشوف النهار الصاحي * الخدمة فاصحة * الخدمة فاصحة * المايدة طويلة * شبعتوا المايدة الطويلة * شبعنا المايدة الطويلة * شبعتوا الشجرة الكبيرة * شبعنا الشجرة الكبيرة * شبعتوا المكانة الصغيرة * شبعنا المكانة الصغيرة * شبعنا البراية الصغيرة * عينك صغيرة * رجلك صغيرة * شبعتوا هذي الفرنبلة البيضا * شبعنا هذي الفرنبلة البيضا * كتشوف ذاك القطّ لابيض * شبعنا النوارة الحمرا * تونس كبيرة * فاس كبيرة * اخاك عنده واحد القلم مليح * عندي واحد الرياض كبير *

NUMBER.

COMPOSITION 9.

اشحال من قالة ذالملف شريت * شريت قالتين ذالملف * اشحال من مدّ ذالزرع شريت * شريت مدّين ذالزرع * اشحال من قلّة ذالزيت شريت * شريت قلّتين ذالزيت * اشحال كتوزن هذي الشمع * كتوزن قنطارين وربعين وقيّتين * اشحال كتوزن هذي الزبدة * كتوزن رطلين * اشحال كيسوى هذا الفحم * كيسوى مثقالين ووجهين * ما شبعت شي عمّي * ما شبعتْ شي عمّك * ما شبعتِ شي

عمّتي * ما شفتْ شي عمّتك * ما جبتِ شي الجبن * ما جبتْ شي الجبن لكن جبتْ الرضومة * ما عندك شي فرعة ابويَ * ما عندي شي فرعة ابوك لكن عندي الفرعة متاع عمّك * ما عندك شي السبنيّة متاع عمّتي لكن عندك السبنيّة دعمّي * اشحال ذالبيوت عندها بنتك * عندها زوج بيوت * اش كتشوف * كنشوف هذي الفرنيلة البيضا * كنشوف زوج ذالخيل وزوج ذالكلاب *

COMPOSITION 10.

شافوا زوج ذالعرايش ذالطيور * شفتوا ابراج المسلمين * شفنا ثلاثة ذالابراج * متعلّم علي ما شاف شي اعراس المسلمين * شفتِ الديار ذالمسلمين لكن ما شفتِ شي البيوت ذالمسلمات * البنات ذالفنصو الصبنيول ملاح * المتعلّم دمحمّد شرى زوج ذالفلوم * المتعلّم دعلي شرى ثلاثة ذالجمال * من اين جاوا الجمّالة * جاوا من الفصر * اش جابوا * جابوا زوج ذالجمال وثلاثة ذالنافات * ما شفت شي كلاب الصيّادين * اولاد الفايد مزوجين * اش فبضتِ * فبضتْ واحد السنتيّة * فبضت واحد الهديّة * اش تلّفتِ * تلّفتْ واحد الجنوي (او الخذمي) * تلّفت واحد البراة * فاين جبرت هذي البراة * جبرت هذي البراة في الرياض ٠ جبرتْ زوج ذالجناوي (او ذالخذامي) في الطريف * اش تلّفت * تلّفتْ ثلاثة ذالامواس * اش جبرتِ في الطريف * جبرتْ ثلاثة ذالابيار *

COMPOSITION 11.

جبتوا العيسان * جبنا العيسان * الخزينة شافوا شي فنطرة * الخزينة شافوا زوج فناطر * جبتوا لفوادس * جبنا الفوادس * المسلمين عندهم شي مدارس * المسلمين عندهم بالزاي ذالمدارس * اشحال ذالمغارب جبتوا * جبنا اربعة ذالمغارب * شبت الدرابز ذداري * شبتْ الدرابز ذدارك * اشحال ذالبنادق عندك * عندي اربعة ذالبنادق * جبنا المفاتح ذدارك * جبتوا الرضايم * جبنا المخاطب * اخاك شرى زوج سباني * شبنا زنايف طنجه * اشحال ذالحوانت شريتوا * شرينا اربعه ذحوانت * اشحال ذالكوابس شريتوا * شرينا اربعة كوابس * اش شروا البحرية * البحرية شروا اربعة ذالسنانر * اشحال ذالمدافع شروا الطبجية * شروا اربعة ذالمدافع * اشحال ذالبرارج شريت * شريت ثلاثة ذالبرارج * عندي اربعة ذالديوك

NOUNS AND THEIR CASES.

COMPOSITION 12.

جات يماك (او امك) * جات يمّا (او امّي) * جات اختك * جات اختي * جات عمتك * جات عمتي * شفتوا السلطان * شفنا الملك * شفتوا السلطانة * ما شفنا شي الملكة * جبرت الخزاز * جبرت الخزاز * كنشوف القمر * كنشوف القمر * وصل ولد السلطان * وصل الطبيب

ذالوزير * وصل طبيب الوزير * اش جاب * جاب الدواء لاخاي * جا المعلّم * جاب الكتب لي (او ليلي) الك (او ليلك) * جاوا النسا ذالقاضي * جابوا واحد الهدية لك • يا ربّي عاونّي * اعبد القادر اجي * اعلي شفت الكتب ذبابا * ما شفت شي كتاب ابوك * اش شريتوا * شرينا واحد القوطة * شرينا ثلاثة ذالزيوب

COMPOSITION 13.

من اين خرجتِ * خرجت من مرّاكش * من اين خرجتِ * خرجت من الجامع * من اين خرج المعلّم * خرج المعلّم من المدرسة * البحري خرج من البحر * المسلم بقى في الجبل * طبيب السلطان بقى في المدينة * البوّاب بقى في الباب * البرّاح بقى في السوق * البحري بقى في المرسى * لامين خرج من الديوانة * القايد خرج من السوق * واين عملتِ السنانر * عملت السنانر في المركب * واين عملتِ الرضايم * عملت الرضايم على الهايدة * عملت البنادق على الشلية * ولد الباشا جا بلا عود * الصيّاد جا بلا مكحلة • الصيّادين جاوا بلا كلاب * الفلّاحين جاوا بالفيسان * الطبجية جاوا بالمدافع * صاحبك جا مع الطبجية * الجمّالة جاوا بالجمال * اخاي جا مع باباك * من اين جيت * جيتِ من المقابر * شفت عمّك في المقابر ذالمسلمين *

FORMATION OF ADJECTIVES.

COMPOSITION 14.

عبد القادر كان كاتب الباشا * ابوي كان عطّار * النطّ كان مربوط * ولدي كان مسجون * الكتاب كان مكتوب * احمد كان قصير * ولدي سمين * السوق دتطاون واسع * الصومعة دالجامع عالية * عمّي كان حمّار * عمّك كان فرحان * المتعلّم داحمد كان سكران * معلّم اخاي كان طرّاز معلّم ولدي تجّام * ولد عمّي كان خبّاز * ولد عمّي صبّار * هذا المخزني تونسي * ابوي كان فاسي * جابوا واحد الثوب اخضر * هذا الباب اخضر * هذا الماعب ازرق * الماعب الازرق غالي * هذي السبنية صعرا * هذي الصوف رخيصة * اللحم كان غالي * الخبز كان رخيص * طبيب السلطان كان اسكندراني * هذا التاجر صويري * هذا العيل شامي *

THE GENDER AND NUMBER OF ADJECTIVES.

COMPOSITION 15.

جبرت المجارح * جبرت المجارح في الطريق * من اين خرجوا المساجن * المساجن خرجوا من الحبس * سكّان تطاون خدّامين * من اين خرجوا الطلبا * الطلبا خرجوا من المدرسة * لاين مشوا * مشوا للجامع * جبرت السرّاق * السرّاق خرجوا من الحبس * وصلوا الحكّام * الحكّام وصلوا اليوم * الحكما جاوا

اليوم * هذوم المسلمين مكناسيّن * هذوم البحريّة اسكندرانيّين * هذوم المخزنيّة فاسيّين * كتّاب الوزير تونسيّين * متعلّمين الخليفة تطاونيّين * البنايّة فاسيّين * هذوم المسلمين عور * هذوم النصارى عرج ۞ هذوم القيّاد صالع * هذوم الرجال حمق * هذي السبنيّة خضرا ۞ هذي الشاشية حمرا *

DIMINUTIVE NOUNS.

COMPOSITION 16.

هذوم المسلمين شافوا عويّلك في البلاصة * البحريّة ما شافوا شي وليّدك * عويّلي قبض واحد البريوة * البوّاب قبض خمسة ذالبريوات ۞ شرينا واحد القبيبة * عويّلك اعطاني واحد البويسة * هذاك البحري اعطاني هذا البريهل ۞ ما عندي شي القبيبات ذالجزّار لكن عندي السليلات ذالجبلي * شرينا واحد العنيّز * ولد عمّك اعطاني واحد الكويّس ذالماحياة * البحري اعطاك خمسة بريهلات ذالماحياة * هذا الجبلي اعطاك واحد السليلة ذالمشماش * بابا اعطاني واحد الكويرة * تلّفت واحد المفيتح * هذا التاجر اعطاني واحد الطبيسل ذالروز * هذي المعيزة كحيحلة * هذوم المعيزات كبيرين * هذا القط بويض * ولدك قصيصر * اولاد الطالب قصيصرين * هذي الزنيقة طويلة * هذي الخبيزة سخيخنة * القهواجي اعطاني واحد القهيوة ۞ شرينا خمسة ذالخبيزات * لاين شرى هذي

الدويرة * بنتك طرّيفة * شريت هذي المويدة * ابوي شرى
هذي الهويدة * عمك شرى هذي السوينية *

COMPARATIVES AND SUPERLATIVES.

COMPOSITION 17.

هذي البطّيخة حلوا اكثر من السكّر * هذي الدلّاحة باردة
بحال الثلج * ما شفت شي واحد الرجل كذّاب اكثر من هذا
الخرّاز * هذه لامراة درويشة على عمّتي * هذا الطير اظرف من
هذاك * عبد القادر احنّ منك * يمّا احنّ من عمّتك * القمر
اصغر من الشمس * الجزّار سارق اكثر من الخيّاط * احمد
اسمن من فدّور * البحريّة افبح من الطلبا * حدادين تطاون
خدّامين اكثر من الحدّادين دطنجة * الخيّاطين سكايرية بحال
الجزارة * لامير عالم اقلّ من الفقيه * الغراب اكحل بالزّاف *
هذي الحمامة بيضا كثير * يوسف هو السعيد بين (او ف)
الرجال * هذا لاعمى هو المزغبي في الدراويش * اش
شريت * شريت واحد القبّة كبيرة بالزّاف * شرينا واحد البرنيل
صغير بالزاف * علي شرى واحد القنار ظريف بالزّاف *
عويّلي اظرف من عويّلك * عويّلك اظرف من عويّلي *
لامير ارزن من الوزير * اخوي خدّام اكثر منّك * الطالب
كيعرف اكثر منّي *

CONCORDANCE OF NOUNS AND ADJECTIVES.

COMPOSITION 18.

هذا الحمار عنده واحد العيب كبير * هذا الجمل عنده بالزاف ذاليوب * هذا هو العيب الكبير * شرينا واحد الدار الجديدة * شفنا الدار الجديدة * اعطاني واحد الكسوة جديدة * اعطاك الكسوة الجديدة * جاب الكسوة الرماديا ذيما * تلّفت كتابي الاحمر * اعطاك كسوتي البيضا * اعطاك كسوتي الخضرا * عبد الغفور كان سعيد * عبد الكريم كان احسن من قدّور * عبد الرحمان كان عيّان * ضامن بابا رزين * الشجر منوّر (او منوّرين) * الرّمان طايبين * السفرجل طايبين * اللنجاص ملاح * ما جا (او جاوا) شي عسكر السلطان * الناس كانوا في البندق * التجارة في حانوت الحدّاد * الطرّاز والعطّار كانوا في الحانوت ذالقهواجي * البيطار والسمّار كانوا في حانوت التاجر * الزوّاف والحجّام مشوا لشفشاون * الوكّني اعطاني واحد المكانة * الرّقاص جاب بالزاف ذالبراوات * فاطمة وياك صحاح * ابو العدا وابو القاسم جابوا بالزاف ذالدراهم * البنّاي والقايد عندهم بالزاف دالدراهم * الحاكم والفقيه شروا واحد البغلة مزيانة *

NUMERALS.

COMPOSITION 19.

عندي اثناشر بلس * المعلّم عنده ثلاثة ذالامواس * صاحبي عنده

زوج اولاد وثلث بنات * هذي لامراة عندها خمسة ذالعويّلات * شرينا ستّة ذالشليات * عندنا زوج ذلميادي وثلثاشر شلية * جارنا عنده خمسة ذالاولاد * شرينا ثلاثين شجرة * قبضت سبعة ذالبراوات لبابا * جبرت ثمنية ذالفلوم * بابا شرى اربعة ذالفلين وتسعد ذالعجل * الجزّار اعطاني رطلين ذاللحم * بقيت ثلث شهور في الجبل * العام فيه اثناشر شهر * الجمعة فيها سبع ايّام * قبضت اربعة وعشرين بندقي * قبضت اربعة ذالمثاقل * انا كنسالك اربع ميّة مثقال * كتسالني ثلث لاف مثقال * انا كنسالك ميّة وستّة ذالمثاقل * كنسالك ميّة واربعة وثلاثين دورو * كتسالني الف وخمسة ذالبليون * شرى ميّة لشينة * شري قنطارين ذالصوف * اشحال من سنة عندك * عندي سبعتاشر سنة وتسعد شهور وسبع ايّام * اشحال ذالدراهم عندك * عندي سبع لاف مثقال وعشرين الف درهم * اشكون بدع (او خرّج) البارود * واحد القرايلي بدعه * فاش من عام خرّجه * في عام الف وثلثيّة واثنين وثمانين *

COMPOSITION 20.

اشكون جا * جا الرقّاص * البارح جا الرقّاص لاوّل * اليوم وصل الرقّاص الثاني * البارح قبضت البراة لاولى واليوم قبضت الثانية * اش قريت * قريت السورة لاولى ذالقران * قريت السورة الخامسة ذالقران * قريت الباب التاسع ذهذا الكتاب *

الفصل العاشر في الورقة الثلاثين * المفتي خرج من مكناس نهار الاحد * ولدي خرج من الصويرة نهار الاثنين * المفتي وصل لمراكش نهار الثلاثة * السلطان وصل لفاس نهار الاربعة يعني في (او يوم) العشرين من رمضان * فيوق وصل لاسكندرية * وصل لاسكندرية في العام العاشر من الهجرة * هذا الكتاب هو الخمسين * هذاك الكتاب هو الثمانين * يتما ولدت الولد السادس * كلّ ولد ورث قسمة من عشرين في المال * اش من ساعة هذي * الثلاثة واربعة دقايق * الثلاثة ونصّ * الخمسة غير ربع * الستة ودرج * السبعة ودرجين * اعطاني نصّ رمّانة * اعطاني نصّ بطّيخه * شرى نصّ دلّاحة (او النصّ ذواحد الدلّاحة) * شبت واحد المخطاف كبير بالزاف * اشحال ذالدراهم عندك * عندي موزونة * شريت ثمنية ذالديار * شبت تسعة ذالمدن *

PERSONAL PRONOUNS.

COMPOSITION 21.

انا شريت واحد الشطّابة * انا شريت واحد الزيّاتة * انت شريت ثمانية ذالشطاطب * انت شريت اربع ذالزيايت * هو شرى واحد العبد * انتين شريت ستة ذالعبيد * هي شرت واحد الفنبود * احنا شبنا واحد الجنازة * اليوم شبنا زوج ذالجنايز * احنا شرينا واحد السلّة ذالكرموس * هو عنده البار.*

المتعلّم عنده رطلين ذالزبدة * احنايا شبعنا بير غرسة باباك * انتم شبتوا الملّاح ذتطاون * انتم شبتوا المفتاح ذالدار ذبابا * هم عندهم صورة مريم * الطرفان فباح * احنا عندنا الصوف ذالتاجر * احنا عندنا واحد المكحلة طويلة بالزاف * احنا شرينا واحد الخذمي ظريف بالزاف * انت شبت السما والارض * انتم عندكم واحد الغلب مليح بالزاف * انتم عندكم عشرين جبل * انتم عندكم شي رضايم * عندكم شي زيوف * عندنا ستّة ذالزيوف * اشكون عنده اللكّ لهذي البراة * انا عندي اللكّ لهذيك البراة * عندكم لاجور * عندنا العين اجورة * انا واياك نشروا هذي الرحى * انا واياك نمشوا لمكناس * انت واياه تجيوا للغرسة ذعمّي * هذا هو الحدّاد ذالعرايش * هذاك هو القايد ذارزيلة * هو باشا فاس * هو كان امير المومنين * هذوم هم امنا اسفي * هم لامنا ذالصويرة *

SUFFIXED PRONOUNS.

COMPOSITION 22.

فيوف شبت الحومة ذيالنا * البارح شبت الحومة ذبالكم * متى كنت في الفشينة ذيالي * اليوم كنت في الفشينة ذيالك * جابوا زربيّة التاجر * جابوا الزربيّة ذيالو * جابوا الحصير * الحصير ذيالها جديدة * شريتوا المضرّبة ذيالنا * اعطاني اللقاط * اعطاك العلف * اعطيته الزبدة * اعطيتها الجبن * الراعي اعطاني

الحليب * القهواجي اعطانا اتاى مايح بالتراب * اعطاهم قهوة مليحة بالتراب * اعطاكم واحد البرادة جديدة * ولده مشى معكم * تبهم * مشى معنا * تبتكم جات مع المعلمة ذيالي * انا جبرت الخاتم ذيالك ذالذهب * انت جبرت الدبالج ذيالي ذالنقرة * انا كنخمتم فيكم * كنخمتم فيك وفيهم * انا كنخمتم فيه وفيها * قبضت براتك وعملتها على الهايدة * فيوق قبضت براتي * قبضتها البارح * قبضتها اليوم * فاين شافوا الحية * شافوها في الطريق * الراعي شاف زوج ذالحياى في رياض القاضي *

COMPOSITION 23.

اشكون باع لك هذي الصوبة * هذا البدوي باعها لي * اشكون باع لك هذا الزرع * هذاك الجبلي باعه لي * فيوق باعه لك * اليوم باعه لي * بعت له الفول * بعتهم له في السوق * بعتهم لي قدام قدور * بعت لها واحد الشريط اخضر * بعته لها في الحانوت متاعي * سلف لي كتابه * سلفه لي * سلف لك العودة متاعه * سلفها لك * سلف له الدراهم * سلفهم له بالعايدة * سلفهم له بالرهن * سلفهم لهم بالعايدة * باع لي الفول * باعهم لي غاليين بالتراب * باع لنا الحمص * باعهم لنا البارح * الراعي ذيالك عيط لي * الراعي ذيالي عيط عليك * المتعلم ذيالي عيط له * العبد ذيالها عيط

علينا * صاحبي عيّط لكم * الضاسن ديالنا عيّط لهم * الإمام عيّط لي * هو باع لي المناظر ديالك * شرى في فالس واحد المراية ذالهند *

DEMONSTRATIVE PRONOUN.

COMPOSITION 24.

هذا هو الحجّام ذيالنا * الحجّام متاعنا جاب هذوم الامواس * الحوّات جاب هذي الشبكة * عمّي كان جالس في العتبة ذالباب * هذاك هو الزرب ذالغرسة متاعي * هذاك الثلم ذالرصاص متاعي * جا الغنّاي ذيالكم * هذا الغنّاي مليح كثير * ذيك الكوشة هي متاعنا * انا بعت هذي الكوشة للجيّار * انا شريت هذا التبن في السوق * ذاك السكّين ذيالي * المتعلّم ذيالي شرى هذوم السكاكين * هذوك السكاكين هم ذيالنا * هذي الشكارة ذالدراهم ذيالهم * هذيك الرضومة خاوية * انا عندي واحد خرصة ذالذهب * انت عندك زوج خرص ذالفضّة * انت شريت هذوم الخرص في حانوت التاجر فدّور * هذه الطابة مليحة بالزاف * طابة تطاون مليحة بالزاف * من اين جبت هذوم الزرابي * جبتهم من الرباط * الزرابي ذالرباط ملاح بالزاف * فيوق كنت في الرباط * كنت في شهر جمادى الاوّل * هذوم هم المتعلّمين ذيالنا * هذوك هم الحوالى متاعكم * هذا الكبش عنده بالزاف ذالعيوب * هذاك الكبش عنده واحد العيب كبير *

RELATIVE PRONOUNS.

COMPOSITION 25.

هذاك العنقود الّي عندك هو ذيالي * المشموم ذالنوار ذي جبرت في الزنقة متاعي * ما كنحبّ شي الاجرة ذي كتعطيني انت * ما كنبغي شي الدراهم الّي كتعطيني انت * البلّاح الّي جاب النوار تطاوني * المسلم الّي باع البطّيخ كان نصري * الّي باع الصوف كان يهوادي * المسلمة ذي شرت الجداد في الحبس * الّي شرت البيضات مشت لدارها * كنشوف النجمة الّي كتشوف انت * كنشوف كلّ ما شريت * خلّص كلّ ما شرى * نخلّص كلّ ما تاكل * وبيت الكلمة ذاعطيت * الفحّام ما كيعرف ما يفطر * الفلّاح ما كيعرف ما ياكل * التاجر ما كيعرف ما يشري * الفحم الّي جاب هذا الفحّام غالي * الطبّاخ الّي هدرت معه في هذا الصباح هو في داري * الفندق الّي باب فيه ولد عمّي كبير بالزاف * الحبس ألّي هرب منه السارق كان مشدود * الحمّار الّي ولده مريض وصل اليوم * الحدّاد الّي بنته في داري خسر المال ذباباه * المسافرين الّي كنت معهم في الفندق باتوا في الطريق * الطالب الّي زوّلت له الكتب بات في داري * هذا هو المعلّم ألّي هدرت عليه * هذوم هم التجّار ذي هدرت عليهم اليوم * علاش اعطيتني هذا الشغل * الخرّاز الّي شفت في هذا الصباح مشغول * علاش

بعت البول ذابا شريت * علاش كتعطيني الاجارة ذي ما كنبغي شي * ما كنحب شي هذي الاجارة *

COMPOSITION 26.

اشنهو هذا * هذا واحد الضرب * اشكون قتله * قتله هذا الصياد * اشنهي هذي * هذي جلة * اشنهم هذوم * هذوم هم الحلالب ذالغابة * اشكون قتلهم * قتلهم الفنصو * قتلوهم الفناصو * الجزار قتل هذا الحلوف * مع من يمشي الرحوى * الطحان يمشي مع المتعلم ديالي * نمشي معك للطاحونة * اشكون هو الي كتحب * انا كنحب بيا * دمن هذوم الحلالب * متاع الجزار * لمن اعطيت الزرع * اعطيته للمتعلم ديالك * مع من هدرت * هدرت مع الوزير * في من كيبشك * كنشك في باباك * علاش هدرت * هدرت على الدوا الي اعطاك الطبيب * واش كتخمم * كنخمم في البوت * علاش كتخمم * اشكون فيكم غلب * غلب ولد عمك * اشكون هم الي جابوا هذا الربيع * الحصادين جابوه * اشكون هم الي جابوا هذوك الالواح * النشارين جابوهم * اشنهي صنعتك * انا حصاد * هذا نشار وذاك نجار *

INDEFINITE ADJECTIVAL PRONOUNS

COMPOSITION 27.

ما فريت شي في النهار كله (او كامل) * الحبس كله كان

معمر بالسرّاف * الحومة كلها كانت معمّرة باليهود * جدّتي باع البلاغي كلّهم * انا شريت بلغة * طاح الحايط كلّه ⊙ طاحوا الخشب كلّهم * انحرفت الدار كلّها (او كاملة) * ماتوا كلّهم (او كاملين) في الشرّ * غرقوا الناس كلّها (او جميع الناس) في البوغاز ذجبل طارق * جميع المخزنيّة مشوا لشفشاون * جميع العسكر ذالسلطان مشوا للريف * فلّع الشعار كلّهم * هذا الريفي فلع جميع الفرع ذي كانوا في الغرسة ⊙ جاب الجير ذي كان في الكوشة كامل (او كلّه) * جميع العيلات شروا الكساوي ذيالهم * هو شرى الشعير الّي كان في السوق كامل * شبعتوا السلطان * كلّهم شابوه ⊙ هذا الشي كلّه ظريف * هذا الشي كلّه مزيان * جدّتي شرت الجداد كلّها * الجران كلّها في الصهريج * الصهريج كلّه معمّر بالجران * عندنا بعض الخوخ ⊙ شريت شي حاجة * ما شريت حتّى حاجة * ما جا حتّى نجّار * عندي شي جمل * عندي بالزاف ذالجمل *

COMPOSITION 28.

جاوا زوج ذالرجال واحد خرّاز واخر خيّاط * واحد نجّار واخر حدّاد * فيهم بنّاية وفيهم نشّارين * كلّ من يشرب بالزاف ذالخمر يسكر ⊙ جميع الّي يحفظ الوصايات دالله يمشي للجنّة * كلّ من يمشي لعندي يشرب واحد الكاس ذالشراب * كلّ من يجي من الدراويش لعندي يقبض زوج فلوس ذالصدقة *

جبرت واحد السنسلة ذالذهب في الزنقة * عندك شي سنسلة اخرى * لا يا سيدي لاكن عندي خاتم اخر * عندك شي دبالج اخرين * لا يا سيدي لاكن عندي خرص اخرين * عندك شي لوحة اخرى ◉ عندي لوحة اخرى ◉ شربنا عجل اخر * عندنا عجول اخرين في الروا * عندنا بالزاب ذالعجول * انا وحدي اكلت الكسكسو كلّه * انت وحدك اكلتِ الكسكسو كلّه * هو واحده أكل اللشپين كلّها * هي واحدها أكلت الرمّان كلّه * هم واحدهم اكلوا الحاوب كلّه * فلان الفلاني سرق العود ذيالك ◉ فلان سرق المكحلة ذيالك * فلانة كانت في الغرسة ذيالك * في النهار الفلاني شرى العود ◉ في الساعة الفلانية جا * في النهار الفلاني ينزل الشتا إن شا الله * في الشهر الفلاني يموت جدّك *

PRIMITIVE TRILITERAL REGULAR VERBS.

COMPOSITION 29.

عرفت الحجّام ذبالي * عرفته في هذا الصباح * عرفني في ازيلة ◉ عايشة عرفتك في اسمي * غدّا نعرفه ان شا الله * يعرفني الخبّار * عايشة تعرفكم * انت تعرفه ◉ من اين عرف هذا الخبر * عرفنا كلّ شي في اسمي * عرفتوا القراية احسن منهم * انا عيّان من اجل (او لانّي) (a) لعبت بالزّاب *

(a) Vulgarly these are pronounced *láinni, ldinnum, ldinnek* etc. instead of *lianni, liannum, liannek* etc.

العقها كانوا عيانين لانهم (a) خدموا كثير * انا نلعب السنطرج * الطالب خدم شوي * نخدموا في الليل * تاعبوا في الليل * اسمع بطرت * بطرت * اش نبطروا * نبطروا الخبز والسمن * البشضور سمع كلامي * هذيك النصرانية سمته * انا سمعت كل شي * سمعته * نسمعك * هدي النصرانية تسمعك * اسمعوا * اكلت شوي لكن شربت مليح * شربت شوي * شربوا بالزاب * طلعوا للسطح * الحمارة هبطوا (او نزلوا) الروا * هذاك البدوي يطلع للصومعة * هذا المخزني نزل (او هبط) من الصومعة * تطلع للسطح * اطلع يا محمد * دابا نطلع * دابا طلع الحمار *

COMPOSITION 30.

اشكون بتش علي * فاطمة بتشت عليك * شعلت الشمعة وانطعت * اشكون شعل الفنديل * أتي شعلته * اشعل النار * كل واحد شعل الكرو ذياله * قبضناه من الأذنين * المخزني قبض من الثب * قبضوني (او شبروني) من ذراعي * اقبض * نقبض * يربطوكم في واحد السارية * نربطوا لهم رجلهم ويدهم * اربط هذوك الخيل في هذي الشجرة * هذوك البدوين ربطوني بالحبال * هذاك الطنجاري بقصني بالزاب * بقصونا بالهدرة ذيالهم * نقسم مالي بين الدراويش * تقسم المال على اقسام * قسمه على زوج * انا قسمت الروز بين

(a) See note a page 20.

الدراويش * قسمت العطور على ثلاثة ذالاقسام * نقسموا هذي المشماشة * قتله بواحد السيف ۞ انت قتلتهم بواحد الكبية * اقتل هذاك الحلوف ذالغابة * السرّاق قتلوا صاحبه * باي تونس حكم رعيّته باللطافة * يمّا حكمت دارها مليح (او مسقّم) * اشكون يحكم هذا الجنس ۞ حتّى واحد ما يحكمه * هو حكم على صاحبي * اشكون يحكم عليه * انت تحكم عليه *

QUADRILITERAL PRIMITIVE VERBS.

COMPOSITION 31.

برشطته بالغيص * برشطناكم بالما * خالتك برشطتني بالزيت * فربصني * نفربصك * فربصتونا * فرمد داره * فرمدوا الجامع الكبير * بردع * بردعت البغلة ۞ بردعتْ الغلة * بردع انت هذاك الحمار * نحنح العود ديالي * نحنحوا الخيل ذيالك ۞ هرنط (او نهق) الحمار ديالك * هرنطوا الحمير ذالحمار * معوق القطّ ذيالك * معوقوا القطوط ذيالي * طفطق البلارج * طفطقو البلارجات * سنبل القمح * سنبل الشعير * سنبلت التركيا * يسنبل الشعير * بعبعت النعجة ذيالك * بعبعوا النعاج ذيالي *

MUTE VERBS.

COMPOSITION 32.

الخليفة شكّ في الكلمة ذيالي * شكّيت فيك * خالتي شكّت

فيكم * هو ديما يشكّ فيك * شكّيت فيّ * شكّوا فينا *
هذاك الطاليان ضرّني بالزّاف * الحجّام ما يضرّكم حتّى شي *
ضرّيتوني * ضرّونا * انا ما ضرّيت حتّى واحد ؏ ضرّيتوني
في المال * شكّني بواحد الإبرة * شكّيتك بواحد الخلال *
شكّونا بالمزراف * يشكّك بواحد الخذي * يشكّكم بالمزراف *
شمّيت شي حاجة * انا ما شمّيت حتّى شي * يشمّ هذي
الوردة * شمّ هذي الوردة ؏ شمّوا هذي الفرنفلة * رشّيت
الورد * انا رشّيتهم في هذا الصباح * رشّوا الفرنفل * المعلّم
يرشّهم في هذي العشية * الففيه رشّنا بما زهر * نرشّك بما
ورد * ردّ لي الدراهم * السلطان يردّ لك مالك إن شا الله *

ASSIMILATED VERBS.

COMPOSITION 33.

اش وفع * ما وفع حتّى شي * اش وفع لك * ما وفع لي
والو * وفعت له شي حاجة * ما وفع له حتّى حاجة * كيف
وفع هذا الشي * هذا الشي وفع على غفلة ؏ فيوف وفع الموت
ذالخلينار * وفع في العام الفايت (او الأوّل) * وفع في الشهر
الفايت * في العام الفابل ما يوفع شي هكذا إن شا الله * كيف
وفع هذا الشي * وفع هكذا ؏ في الشهر الجاي ما يوفع شي هكذا *
فاين وفف خالك * وفف في سبتة * وففوا في نصّ الطريق * انا
وففت في الغرسة ذالحجّام * وفف في الباب ذصاحبته * ورث
الف ذالريال في باباه * هذوم العيال ورثوا المال ذباباهم * هذاك

يورث الهال ذباباه * انا ورثت السُدس في المال * انت ورثت الثُلث في المال ۞ ورث اربعة ذخوانم ذالذهب * البارح وسق الزرع كلّه * في هذي العشية يوسق الصووب كلّها * اليوم نوسقوا الحمص ذالتاجر يوسبع * المركب موسوق * المركب ذيالنا كان موسوق في دار البيضا *

CONCAVE VERBS.

COMPOSITION 34.

اش شبعتوا * شبعنا واحد البردة * شبعت الحفة ذيالي * ما شبعتها شي * شاف للسما * شُف للسما وتشوف القمر والنجوم * بعد ما شافوني هربوا للجبل ۞ واحد الحجرة طاحت عليه وقتلته * طاحوا من السطح * اختك طاحت من السطح * طحت في واحد البير * هذا البرج طاح في العام البايت * لاين طاحوا * طاحوا للارض لكن قاموا ۞ واين يبات السلطان * يبات في مكناس ويخرج من ثم على الفجر * العسكر ذالسلطان بات في القصر * من اين جازوا العسكر * جازوا من (او على) هذاك الواد * جازوا من القنطرة * يجوز على السوق * جُز من هنا * البارح جازوا الجراد * طار بلارج * طارت الجدادة ۞ طارت ذيك الحجلة * طاروا الحجل * طار الباز * يطير هذاك الغراب * هذاك الزرزور يطير فيسع * الجداد ما يطيروا شي *

COMPOSITION 35.

سال الدم من الجرحة ذيالد * من هنا ما يسيل حتى شي *
طاب العنب * طابوا الكرموس * في هذا الشهر يطيبوا
البطّيخ * في هذا الشهر يطيبوا اللنجاص * ولدك عام البارح
في الواد * البحريّة عاموا في البحر * في هذا العشية نعوم
في الصهريج * شاط الخبز للدراويش * شاطت الماكلة بالزاف
للدراويش * هنا يشيط الشراب * ذاق واحد الشوي ذالشراب *
انا ذقت واحد الشوي ذالعسل * ذقت هذي اللشينة * ذقتها *
ما يذوقه شي * خاف من الثور * يخاف من الكلب * خافوا
بالزاف * يخافوا * ابوي شاب بالزاف * حتى هو يشيب *
نشيبوا كلّنا * زاد الما للخبز * يزيد شي حاجة * زادوا
المال ذيالهم * يزيدوا الدراهم * ابوك باع واحد الذيب *
باعوا بالزاف ذالجمل * اليوم يبيع بالزاف ذالفلين * اليوم
نشوفوا شي ارانب * ابوك باع شي حاجة * باع واحد
الطزّينة ذالنون * جابوا واحد السلطان ذالحوت * جابوا شي
سلطان الحوت * لامني خالك * تلومني * ما نلومك شي *
دام بالزاف * ديما يدوم *

DEFECTIVE VERBS.

COMPOSITION 36.

ما بقى حتى مخزني * بقوا كلّهم في الجبل * بقينا في

اسلاس * يبقى مع بناته * يبقوا صايمين * ابقَ على خير *
ما بقى والو * بنتك بقت مريضة ۞ السلطان عبد الرحمان
بنى هذا البرج * الخليفة عبد الرحمان بنى جامع قرطبة *
نبني داري بالخشب * متى يبني الدار ۞ نبنيها في العام
القابل * اشكون قلى هذوم البيضات * الطبّاخ قلاهم *
الطباخة قلتهم * باش تقلي البيضات * نقليهم بالزيت *
الطبّاخ يقليهم بالزبدة * غلى الما * الحليب يغلي دغية * غلى
الدم في الروق ذيالد * بنى لي البراة * بناها لي المعلّم ۞
هو يعتيها لي ۞ ولدك كمى بالسرقة * يكمي واحد الكرّو ۞
ما نشرب شي الدخان قدام بابا * هذوك المخزنيّة كموا
بالزاف * نجلسوا ونكموا واحد الشوي *

COMPOSITION 37.

جدّنا حكى هذه الخرافة * جدّي حكى لنا بالزاف ذالخرايف ۞
حكوا بالزاف ذالكذوب ۞ كرهت الكذوب * هذي عامين
من ذي (او باش) عمى جدّي * الّي كانوا في الحبس
عمُوا * هذاك البدوي يعمى ۞ هو يحكي ما شاف في
ازيلة * نحكوا كلّ ما وقع لنا * كفاني الخبز الّي اعطيتني *
يكفيك مدّ ذالزرع * تكفيك قلّة ذالزيت * ثنى الحبل *
يثني الدراهم ۞ صديت واحد الغزالة * صديت واحد
البُركة ۞ صديت اربعة ذالبراك * ردّى القمح في رحا

محيد * داين ترحي هذا الزرع * نرحيه في الطاحونة * ردوا التركيا * البشضور غسل في هذا الصباح ◉ الخمار غسل وجهه في العين * الحجّام غسل لي وجهي * درك كلّ ما حبّ * يدرك الدراهم * يدرك ما يحبّ * دركوا من عند السلطان واحد الهديّة * ما يدركوا حتّى شي ◉ من اين جيت * جيت من السوق *

HAMZATED VERBS.

COMPOSITION 38.

السلطان عبد الرحمان أخذ (او خذى) هذي المدينة * المسلمين أخذوا (او خذوا) برج النصارى * الخلينار ذيالنا أخذ قصبة تطاون * غدّا ياخذ المدينة ◉ المسلمين ياخذوا السناحات * بدأ من هذا الكتاب * بدأ من هذا الكلام * بدأ من هذا السوال (او هذي المسقصية) * بداوا (او بدَوا) يخدموا * بديت نبني واحد الدار * من اين يبدا يقرا * يبدا يقرا من الباب الاوّل * خبأ (او خبّع) الحقّ * خبّعني في داره * يخبأ (او يخبّع) الدراهم في الروا * خبّعوا الكتب * ملأ (او عمّر) الشكارة بالزرع * ملوا (او عمّروا) البراميل بالشراب * يعمّر البرميل بالما حياة * معلّمي ضرب الكنبري * اشكون يضرب الكنبري * عقل علينا * يعقل عليّ * نعقل على ذنوبي * القادر ما فهم شي الحقّ * يفهم كلامي * فهمت او لا * فهمتك ◉ من

اين شريت هذوم التمر * شريتهم من السوق * صاحبك سكران * التمر غاليين * هذي التمرة حلواة بالزاف * عندك واحد الجوزة * عندي بالزاف ذالجوز *

DOUBLY IMPERFECT VERBS.

COMPOSITION 39.

اشكون جا * جا امير المومنين * جا الصيّاد من الجبل * بنتك المزيانة جات من الزنقة * جاوا متعلّيين علي وجابوا سكّر التاجر * جيت من الغرسة وجبت البغلة ذالجزّار * في هذي العشية يجي الفلّاح ونشوفوا واحد العود ابيض * اجي 3 دغية وجب لي البغلة * اش شوى الطبّاخ * شوى واحد البلّوس وواحد الفرّوج * هو يشوي ثلاثة ذالبلالس وخمسة ذالفراريج * شويت البلبل * شويتهم * هذوك المسلمين شواوا واحد الحولي ومدّ ذالقسطال * الحجّام كوى له المحبوبة (او الدمّال) ذي كان عنده في يده * كواوا لي الجرحة * الحجّام يكوي لك هذاك الدمّال * انا كويت له الجرحة ذي كانت عنده في رجله * خوى الشكّارة * خويت الرضومة * خواوا وسط الدار * يخوي الدار * هو يخوي هذي الشكّارة ذالزرع في الصندوق * هم يخويوا الصنادق * عمل الكايك ذيالك على المايدة * اشكون فيكم عمل القمح في وسط الدار * انا عملته * فاين يعمل الاجور * يعملهم في الروا * اعمل الاجور في ذيك الركنة *

DERIVATIVE VERBS.

COMPOSITION 40.

كمّل البني * كمّله * البنّاية كمّلوا البني * فيوق يكمّلوه * يكمّلوه في هذه الجمعة * عاونك شي احد * ما عاونّي حتّى واحد * كلّهم عاونوه * هو عاون اختي فاطمة * يعاونّا بشي حاجة * عاون انت هذاك البصير الدريويش * عاونوا انتم هداك اليتيم الدرويش * عاونوا اليتامى والله يبارك فيكم * اعجبك هذاك العيال * اعجبني بالزّاف * اعجبتك هذيك العيلة * اعجبتني بالزاف * اعجبك الشراب * ما اعجبني شي * اعجبوه التمر * اعجبونا اللواين * اعجبنا السرير ذالكحالة * يعجبكم بالزاف الكسكسو * الله بارك في الله يبارك فيك * الله بارك فينا * تخاطرنا باربعة ذالبنادق * كتحبّ تخاطر * ما كنحبّ شي نتخاطر معك * صرّد (او سيفط) لي للحانوت * صرّده بواحد البراة * صرّدوا البغلة مع المخزني * نصرّد لك البراة بعد غدّا * صرّدت الميزان مع المتعلّم ذيالك * صرّد لي الصوف كلّها *

COMPOSITION. 41

وصلت لداره وفطّرني * يفطّرك * يفطّروكم * فطّرني انت * تغدّى في داري * تغدّيت مع هدا اليتيم * اليوم

نتغدّى مع البشدور * هو يتغدّى مع الوزير * خالي غدّاني * الطبّاخ يغدّيك * اشكون عشّاك * اشكون يعشّينا * عشّونا * تعشّى مع الانكليز * يتعشّى في الثمانية * نتعشّوا في العشا * خلّى الزربيّة في البيت * خلّوا السناحات وهربوا * يخلّي الحمل * خلّد انت * صلّى المغرب ويصلّي العشا * المسلمين صلّوا الظهر والعصر * غنّى مليح بالرباب * الغنّاي ذي جا من مراكش يغنّي في هذي الليلة * ارتاح من شغله * ارتاحوا الخدّامين * نرتاح واحد الشوي * اجلس وارتاح واحد الشوي * نجلسوا ونرتاحوا *

COMPOSITION 42.

الجبّال انحرق بالسخانة * انحرقت دار القايد * ينحرق بالسخانة * ذيك الامراة غطّت ولدها بالجلابة * ذوك الخوانة تغطّوا بحيّاكهم * باش نتغطّوا * هذاك الحرامي تمسخر على هذا الشايب * ما يتمسخر شي عليّ * تزنزلت الارض وخبنا بالتراب * تتزنزل الارض في هذي الليلة * ما تتزنزل شي ان شا الله * تخروط الما ذالصهريج * تخروط الواد * انا سافرت في النهار وهو سافر في الليل * هو يسافر في البحر وانا نسافر في البر * هرّقتوا الما في الارض * هرّق الزيت على ظهري * خرّج العمارة على واحد النصراني * انا نخرّج واحد العمارة عليهم * خرّجوا باع ذالعيابر علينا * هذا ربّى مليح اولاده *

يما ربتني على خوف الله * اشكون يربي اولادي * تلاقوا في طريق سبتة * يتلاقوا في الفندق * اوّل البارح تلاقينا في الرباط * المراكب بزوج تلاقوا في البوغاز ذجبل طارف * ضيّف الدراويش في داره * ضيّفونا في دارهم * اشكون يضيّفنا في هذي الليلة * شي احد يضيّفنا *

COMPOSITION 43.

اليوم تعطّل بالزاف الرقّاص * تعطّلوا على لمجي * العود انباع بخمسين ذالريال * انباعوا جميع اللپشين * ينباع غالي * اتفق مع القهواجي * اتفقوا مع التاجر * مع من يتّفق اخانا * يتّفق مع هذاك التاجر ذالصويرة * طلّع الميادي وهبط (او نزّل) الشوالي * نزلوا الخناشي عمروهم بالقمح وطلّعوهم للخزاين * العليا انجمعوا في الجامع * الجبالة يتجمعوا في السوق * سلّك (او فلّت) اخته من الموت * فلّتونا من السرّاق * يفلّته من العديان ذيالة * سلّكني من الموت * سلّكنا من الموت * عمّر الشقبة بالتراب * عمّرت الرضومة بالخمر * عمّرتوا الخنشة بالزرع * استاهل الاجارة على الخدمة ذيالة * يستاهل الدراهم على الخدمة ذيالة * خلّط الشراب مع الما * اختي خلطت كلّ شي * خلّطوا القمح مع الشعير * المتعلّم فرّك الطربوش * فرّكوا الشعير * القاضي والفقيه تسامحوا * ضربت البندقي * نضربه * اشكون سفّصى عليّ * سفصوني على الشرّ * هو يسفّصي على صحتي *

PASSIVE VOICE.

COMPOSITION 44.

ترجموا كلامه مليح * العيال خربشوا ولدنا * القزدار قزدر هذي
الكسكة * سرقوك في العام لاوّل * الناس كاملها حبوني *
اولادي يحبّوهم المعلّمين * حبوهم ☉ هو شدّ الباب * النحل
عضّوهم * سخن الما * السرّاق ردّوا الدراهم * المحتسب وزن
الزبدة * يتيقوا بك * كاملهم يشوفوك ☉ اولاده خافوا منّه *
الحوت انباع * الحوالي ينباعوا * ينسوا الخير ديالي * العُديان
ديالنا سيّبوا هذوم الحجار * انطفت النار الّي شعلنا * علي شرى
هذي العودة * الخليفة عبد الرحمان بنى الجامع ذقُرطبة ☉ بنوا
داري بالخشب * انكرت الفرسة ديالي * فقصو صبانية
يحبيني * احنا ما نحبوا شي الناس القباح * انت حكيت
هذيك الخرافة *

COMPOSITION 45.

انا كنت نشري التقاشر وانت كنت تشري السراول * هو كان
يشري واحد الحبل * كان يشري مدّين ذالزرع * انا كنت
ماجي لتطاون وهو كان ماشي لشفشاون * انا كنت شعلت
الشمعة * هو كان شعل القنار * يكون انطفت النار * يكون
قتله في الطريق * ما تطفي شي العافية * ما تقتله شي *

نقسموا الدراهم * نجلسوا ونرتاحوا * كنحب هذوم البريك * ما كنحبهم شي * لاين ماشي انتين * انا ماشي للسوق * ما تترك شي صاحبك القديم * نپوليون كان يحكم في فرانسة * الطبيب ما حب شي تاكل ثلاثة ذالنوبات في النهار * كتب لي تجي لهنا مرتين في الجمعة * كتحب تشوف الكسوة * ما كنحب شي نشوفها * قال له ما يفتح شي الباب * قال للبوابين ما يفتحوا شي البيبان ذالمدينة * لمن كتخدم * كنخدم لبابا * لوكان تخمم في الله ما تعمل شي بالزاف ذالحرام * كتحتاجني * كنحتاجك * العبد ما كيحب شي يخدم ◦ الله يكون معك * كتعقل عليّ * كنعقل عليك بالزاف * اش كيحرقك * كيحرقني راسي * حرقتني الضرسة * حرقوني الضروس ◦ كيحرقوني الضروس * كنحب نهدر مع الرايس *

COMPOSITION 46.

كتب لكم تخبروه بالمرض ذامراته * كنحب تخبروني بالصحة ذولدي * جددوا انتم كل شي * كان دخلني في بيته * كتبت لهم يشتروا في واحد المرسى ◦ كان يلعب السنطرج * قال لهم يحلفوا بالله * ما تحكم شي على صاحبك * لوكان يقراوا هذا الكتاب يتعلموا بالزاف * هم كانوا ردوا عينهم للسما * انت كنت فيتني من الارض * الله ينجيني (او يفكّني) من هذاك المرض ◦ لوكان قمت من الفراش يكون (او لوكان)

شبهت واحد العود مزيان * إذا تعطي الصدقة للدراويش الله يبارك فيك * انا ما نقدر شي نمسح هذي المايدة * هو ما كيحب شي يمسح البيت * انت كتتشارع مع الناس كلها * هو كيشارع مع باباه * كيعيط لي شي واحد * كنعمر الطنجية بالما * كيعمروا الخنشة بالنمح * هو كيعبي (او كيعدي) البرش بالصبر * إذا تبكي على ذنوبك الله يسمح لك * إذا تنعل الناس ما يبارك شي الله فيك * لوكان تسيبط لي ثلاثين ذالريال نشري واحد العود في السوق ذتطاون * كان يفوت اولاده * انا كنت نفوت اولاد اخاي * هو حب يزوق المايدة * هذا الزواق كيعرف يزوق مليح بالزاف * اختك كتحني يدها * اختي كتكحل عينها * يماك وشمت ذارعينها بالنيلة *

COMPOSITION 47.

كنت مريضة * لا يا سيدي اختي كانت مريضة * اولادي مراض * في هذا الصباح كنتوا فرحانين * هم كانوا خوافين * بنتي كانت ظريفة بالزاف * بنت خالتي مزيانة * بنت خالتك كذابة * اش كاين في السوق * كاينين البطيخ والدلاح والليشين والتفاح واللنكاص * كاينين بالزاف ذالمسايل * كاينين الخيل والحمير والبغال والعودات الحوالي * هذا البيت فيه زوج ذالبيادي وثلاثاشر شلية * الغرسة ذيالي فيها ستين شجرة * البارح كنت مغير * اش كان عندك * ما كنت شي مليح *

ما يكون باس ان شا الله * كنت مروّح لكن اليوم لا باس شوي الحمد لله * عندك شي تفاشر * عندي بالزاف ذالتفاشر * انا كان عندي واحد الخزين * هم كانوا عندهم اربعة ذالخزاين * يكون عندهم شي خزين خاوي * جميع الخزاين معمّرين بالزرع وبالتركيا وبالحمص * هو كيسالني عشرة ذالريال * هم كيسالوني ستاشر بسيّطة * انا كنسالد اربعة * ذالبساط احنا كنسالوهم مائة مثقال * انتم كتسالونا الف مثقال *

COMPOSITION 48.

هذا فادر * هذاك تايب * هذوم الرجال تايبين * ولدي كان حاضر * الشهود كانوا حاضرين * هذا شاكي * هذاك شاري * انا كنحبّ اللحم مشوي (او مشوية) * كلّ شي مهدّم (او مهدوم) في ذيك المدينة * هذا الموضع مدرّق من الرياح * الطبيب كان مغيّر على الموت ذبانته * عندي موجود كلّ ما كيخصّنا للسفر * ولد اخاك عنده وجهه مخربش * كلّهم كانوا مصالحين * ذيك الارض محروثة * الخشب كلّه كان مقطّع * الدار كانت مقسومة في النصّ * انا معقوص بالزاف معهم * الما مغلّي * الما مخروط * الجيّار باع لي الجير * هذيك الجباية باعت لي الجداد * هذوك الجداد مزيانين لكن غاليين * الورد كيعجبوني بالزاف * انا شريت شي فرنبلات مزيانين بالزاف * النوار كيعجبوني * انا وانت (او ايّاك) نكتبوا هذوم الحسابات * انت وإيّاه (او هو) تشروا كلّ ما يخصّنا *

عبد القادر وعلي يمشِوا * يصادوا الخيّاط والخرّاز ماتوا في القهوة *

COMPOSITION 49.

ما يبس شي الشعير * ما بعت شي اللوبية * باقي ما صلّى المغرب * ما فيين ما وزنوا * الحوالَى ما وزنوهم شي * ما جابوا شي الميزان * ما جابوه شي * ما يجيبوه لي شي * ما جابوا شي القلوم * يجيبوهم * لكن البحرية ما جاوا شي من البحر * الصيّادين ما يجيوا شي معنا * لامين ما كيخاف حتى من شي * معلّمي ما كيخاف حتى من رجل * عمري ما نبيع المال ذيالي * عمري بست اختي * ما باق غير احمد * ما خرج لا الرقّاص ولا الحمار * ما اكلت ما نعست * ما انا شي خوّاف * ما انت شي مليح * ما هو شي كذّاب * ما هي شي طريقة * ما احنا شي تُجّار * ما انتم شي سُرّاق * لامنا ما هم شي عالمين * ما انا شي فرحان * ما انت شي مغيّر (او حزنان) * ما احنا شي بُصرا (او عميان) * ما انتم شي كافرين * ما احنا شي كافرين * فيهم تبّاية وفيهم نشّارة * شي منهم بناية وشي منهم نشارة * نفطروا بالخبز ولسمن *

COMPOSITION 50.

لوكان هو ينساني انا ما نكون شي صاحبه * اذا تحب نمشِوا للقهوة * اذا تسيّب الحجار للزنقة يمكن تجرح شي احد * لوكان تسروا في الرياض ما يوقع لكم شي هذاك الشي * اذا تطلع للسطح تتروّح * اذا تشري المدّ باربعين اوقيّة تخسر

جميع الدراهم * اذا تشري هذا العود باربعين دورو وتعيّيه لجبل طارق تربح ستّين دورو * اذا تجري بالزاف تعيى امش بالعقل * لوكان يعرف هذا الخبر يبكي بالفرحة. * اذا يطيّبوا هذاك الصوف نبقوا في اسلاس * اذا ما تاكل شي تضعف * اذا تحبّوا تبنوا داري نعطيكم العين ذالريال * لوكان المعلّم قرى لي البراة يكون كتبتها احسن * لوكان كميت قدام بابا يكون سجني * اذا تلقاه في الزنقة قل له يجي لعندي * لوكان السرّاق لقونا في الطريق يكون قتلونا بلا شك * لوكان المخزني ما حضى شي الدوالي يكون سرقوا العنب كلّه * لوكان القنصو الفرنساوي يحميني ما نخاف شي من الباشا * اذا الدراويش يطلبوا منّك الصدقة اعطها لهم على محبّة الله * اذا تعطي الصدقة للدراويش يكثر مالك * لوكان تشفق على الدراويش الله يشفق عليك * بعد ما شاوروا في هربوا للجبل *

COMPOSITION 51.

زوج ذالشهود حضروا قدّام القاضي * انا ماشي نكتب واحد البراة قبل من كلّ شي * الرقّاص وصل اوّل البارح ويمشي اليوم في الاوّلي * اوّل البارح نزل الشتا في تطاون * يوسف ويعقوب قبل كانوا اصحاب * انا كنت ناكل قبل في الاثناش * هو يجي قبل الثلاثة * وصلوا للجبل قبل منّي * انا عرفت هذاك الخبر قبل منهم * قبل ما يوصل ابوي وجد

انت العشا * في الشهر ذرمضان المسلمين ما ياكلوا ما يشربوا قبل المغرب * بالزاف ذالجبال ماجيين من هنا ◎ بالك رُدّ بالك * اجلس هنا * ما تمشي شي من هنا * واين العكّاز ديالي * ها هو * واين المناظر ديالي * ها هم * واين السبنيّة ديالي * ها هي * انا كنخدم لفوق ◎ المعلّم راه لفوق * الخياط قطع الكسوة من فوق لتحت * ما تعمله شي هكذا * هكذا كنجاوب باباك (او لباباك) * الرقّاص باقي ما وصل * باقي ما قريت كتابي * اخ كتعرفني بالزاف التوسة * البارح كريت الدار بعشرين مثقال * علي شكى بيّ للقنصو البارح * هذا الصبنيول ضربني البارح في وسط السوق * ما كنخدم شي باطل * شريته رخيص * خلاص يا سيدي ما كنحب شي اكثر * يعجبك ◎ يعجبني عباته مليح دقاك *

COMPOSITION .52

من اين خرجوا هذوك الفليين * خرجوا من هنا * خبرتهم من قبل * من هنا لقدام ما نتكلّم شي معهم * ما كناكل شي الخبز باطل * تبعونا من قريب * جاوا من برّا * شبعناكم من بعيد * نخرجوا على البحر * قبضونا على غفلة * كلّهم كانوا على ركابهم * سيّبوا لنا الحجار من كلّ جهة * تحجر الزريبة تحت الهايدة ◎ بالحقّ * بالصحّ * سرقوه قدّامي * قالد قدّام الدنيا كلّها * انا خدمت بزايد * العديان كانوا لداخل * السارق كان مختبئ لداخل * ما جبروه شي في قلب (او داخل)

الحبس * من طنجة إلى الفندق ما ارتاحنا شي * من وقت
الي جاز من هنا ما شفته شي * من ذاك الوقت ما جاوا شي
الصيادين * من اي وقت * من اليوم الاولي ذالمحرّم * كنكتب
تكتبه بالعقل * هو كيكتب نقرا بالعقل * بعد الماكلة نشربوا
القهوة * الاولي وصل السلطان وبعده جاوا العسكر دياله * بعد
ما جابوا الكيسان بداوا يشربوا * العيال تخبّعوا مورا الحايط *
العسكر جاوا ورانا * الطبجيّة عملوا المدافع من الورا * انا
كنصلّي كلّ يوم * يا ربّي عاونّي * من اين جاز هذاك
الحرامي * جاز من هذه الثقبة * لاين هرب * هرب للجبل *

COMPOSITION 53.

تخلّي بلا تعب الّي ماكتكتب شي من قلبك * غلبوا بالسهولة
جميع العديان ديالهم * الى اخره (او الحاصل) زولوا له الكساوي
دياله وعصاوه بالزاف * الجنينار خرج برّا من المدينة وشاف
للبحر بواحد المراية ذالهند * سيّبوه لبرّا وقتلوه بالعصا * ربطته
صحيح * نسمعوك بخاطرنا * نخدم على راسي وعلى عيني *
الحمد الله أكلنا مليح * انا ماشي لجهة بلادي * كينزل الشتا
لجهة طنجة * ما نرتاح شي حتّى لمكناس * انا ماشي
حتّى لاسفي * ما نرجع شي حتّى للليل * العسكريّة كانوا يجروا
لجهة الواد * ما يوصلوا شي حتّى تطلع (او تشرق) الشمس *
ما نرتاح شي حتّى نكمّله * العسكر الصبنيول وصلوا حتّى لهنا *
ما نوصل شي حتّى لهناك * اليوم ما قريت شي الكريطة *

اليوم ما اكلت شي واحد اللقمة (او حتى لقمة) * عملد بالجهالة * نقسموه بحال بحال * عماوه بالحرام * كيخدم من غير صبر * كلامين حضر على دعلة ◎ محال * بلا شك * كلهم شافوه * كان جالس على اليسار ذالفذعو *

COMPOSITION 54.

انا ما كنحب شي اللي كتهدر بالقباحة * غدا نبدا نخدم * الطبيب يوصل غدا في الصباح ◎ بعد غدا نهدر مع الموكني * ما كنحب شي نخدم اكثر * بنتي ظريفة اكثر من السلطانة * معلمي عالم لكن حرامي * ما جاوا غير (او إلا) ثلاثن ذالخرنية ◎ كل يوم كيعجبني اكثر واكثر * شعنداه لهن من الواد * عملد مليح * انا كنعملد احسن * انا نطوي الكاغط اخير منك * هذي السبنية احسن من السبنية ديالك * جبت شي اخر * ما جبت حتى شي ◎ انا ما نصرف شي اقل منك * اشحال ذالريال صرفت * بالقليل صرفت ميتين ذالريال * اشحال ذالخيل كانوا في المحلة ◎ بالقليل كانوا البين ذالخيل * تمشي معي غدا للجبل * اذا ما تمشي شي للاخرية سيعط ولدك * اشحال ذالخيل كيخصنا باش نمشوا لفاس * اقل ما يكون كيخصنا خمسة ذالخيل * قل له يعطينا واو مدة ذالشعير * كانهم كانوا ثم غير الوزير ◎ بينما كانوا ناعسين سرقوا كل ما كان في الدار * انا كنختم بالزاب ذالمرات في اليتامى * المعلم كيختم بالزاب في يماه * جابوا بالزاب ذالشراب * جاوا بالزاب

ذالناس * انت بنقصان بالزاف * هو قيان بالزاف * ما عييت والو * انا ما كنتخاف حتى من شي * هذا الشي ما كيصلح حتى شي * انا ما كنعرف حتى شي * جبت شي اخر * هذا وكان * انا ما كنحب لا هذا ولا هذاك * اليوم ما خدم لا يوسف ولا علي * كيظهر لي وصلوا للمحلة ذالعديان عشرة الاف ذالناس * با يضر شي بعد ما يجيوا عشرين الف نغلبوهم بلا تعب * الله يكون معنا ولا غالب الا الله * عمري ما ذقت واحد الشراب بحال هذا * يا ربي عاوني * يجي او يكتب واحد البراة * اعطني العود او الدراهم * امن صاب نعس في هذي الليلة * امن صاب يوصل على خير * امن صاب لوكان كتبت البارح * امن صاب تربح بالزاف ذالفلوس * امن صاب تشري لي واحد الطربوش *

COMPOSITION 55.

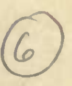
علاش بعت السكين * بعتو لاني ما عندي شي فلوس * علاش يشوف في هذاك لازعر * يحب يعرفك * انا جالس لاني ما كنحب شي نخدم باطل * المساجن خرجوا باجري من الحبس * في الاول بنى واحد البرج وبعده بنى واحد الدار ليله * عبى هذا البراة للتجارة * وقيل ساجروا بكري * انباعت دار القاضي * وقيل تنباع غدا * وقيل يجي اليوم الرقاص * يمكن يجي * يمكن يبات في الفندق * يمكن يبقى في الطريق * كيعملو بالعاني * اش كتواجبني *

كنقول لك هو ما اعطاني حتى حاجة * ما عندي حاجة معه لا بدّ تدفع لي دراهمي * كنرغبك تصبر عليّ * ربّما ندفعهم لك في هذا الشهار ۞ يمكن يجي يشوفني * ربّما يكون كتب البراة وهم ما قبضوها شي * امن دري جات شي براة ليلي * على الفجر سمعنا الحس ذالهدفع * انا كنت على ركابي حين دخلوا لبيتي * انا كنصلي على ركاني *

COMPOSITION 56.

اولادك قاموا بكري * المتعلّمين قاموا ابكر منك * العيال جاوا بكري بالتراب * باقي كنكتب * باقي كيخيّط * بيّاك باقية ما قامت * باقيين ما تعشّينا * كنحسب واحد الكّرو * هاكي هو كينعس بالهنا * تجمعوا مورا الباب * المخزنيّة كانوا يجروا مورا السارق * كان يخمّم مغيّر في الموت * كان مغيّر على القبر ذبابه * في لاخر قال ما يخرج شي من داره * كنحسب تجوّز العافت بالعايدة * يا الله نمشوا للغرسة * بالحق يستاهل لاجرة * كنكتب بعض المرّات في الليل * كنخرج بالتراب ذالمرّات للرياض * الخياط الخرّاز كانوا سكرانين ۞ الحجّارة والجمّالة وصلوا بكري بالتراب * باقي ما اكلت * باقيّين ما صلّيتوا * باقيّين ما صلّيتا ۞ باقيّين ما شروا الطنجيّة * باقيّين ما شروها * الطبيب باني ما داواني * هو يجي ويداويك ان شا الله ۞ انتم الحمد الله *

END OF THE COMPOSITION.


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